

ANCIENT INSCRIPTIONS

CEYLON

COLLECTED AND PUBLISHED FOR THE GOVERNMENT

BY

DR. EDWARD MULLER.



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The object of the present work is to give a collection of the inscriptions in Ceylon very much in the same way as the *Corpus Inscriptionum Indicarum* by General Cunningham, of which the first volume has appeared three years ago. Unfortunately the man to whom the work was entrusted from the beginning and who was particularly able to accomplish it has been compelled to interrupt it at a time when he first saw the fruits of his long and disinterested labour. Dr. Goldschmidt was appointed Archaeological Commissioner to the Government of Ceylon in 1874, and began to work in the colony from the beginning of 1875. He visited first the district of Anurādhapura, which is the oldest and most celebrated in Ceylon, and published his first Report on the 2nd September 1875. This Report, which has been reprinted in the *Indian Antiquary*, V. 189, contains an account of those inscriptions which are in the town of Anurādhapura and in the immediate neighbourhood, especially Mihintale. Dr. Goldschmidt had made Anurādhapura his headquarters, and visited from there successively the whole North Central province. His second Report is dated from Mihintale, 6th May 1876, and deals on the whole with the same inscriptions as the first, but in a more careful and accurate manner. The author very soon learned to distinguish between the ancient and modern inscriptions, especially from palaeographical reasons, he found out that the characters used by the kings up to the fourth century A.D. are very much like the Aśoka character used in India, and that a peculiar Sinhalese character did not originate until the 8th or 9th century. About the intermediate period he was unable to judge, as there are no inscriptions in the Anurādhapura district which clearly belong to this time. At Polonnaruwa Dr. Goldschmidt found a large field for his activity, as this place had been recently cleared at the time when the Prince of Wales visited the island; a great number of inscriptions was discovered there, amongst which the most important is that of Parākramabāhu I. at the Galvihāra (No. 137). The rest of

the inscriptions at the second capital belong chiefly to King Niṣṣanka Malla and his successors, but a great part of the town is even at the present moment covered with jungle and remains for a later generation. From Polonnaruwa Dr. Goldschmidt turned towards Trincomalee, where, however, he did not discover any antiquities of importance, and thence through Batticaloa to Hambantota on the south coast of the island. At that time he was already suffering from the illness which afterwards caused his death, but he refused the opportunity that was offered him to proceed to a more healthy district. The inscriptions in the Hambantota district are nearly as old as those in the North Central province, but they are not so well preserved on account of the quality of the stone, and also because they are generally more exposed to the weather. Dr. Goldschmidt spent 10 months in this district, and visited all the places of importance down to Yāla, which is about 60 miles from Hambantota. He had to undergo great hardships, as the roads were in a miserable state and no bridges to cross the numerous rivers. The chief place of interest is the ruined city of Tissamahārāma, about 20 miles from Hambantota in the interior, where the immense dāgoba, erected by King Mahānāga, was just undergoing repair at the time when Dr. Goldschmidt visited the place. He climbed up the dāgoba and copied the inscription which is inside (No. 4), and has become invisible since the repair is completed. Subsequently, he went to Kirinde, Situlpawihāra, and Katragam, and afterwards along the south coast to Matara and Akuressa. Here he wrote his last Report (dated 11th September 1876), printed as Sessional Paper No. XI., and reprinted in the Indian Antiquary, VI., 318, which gives a survey of all the important inscriptions in the Anurādhapura and Hambantota districts, arranged in chronological order. Some of them he published in their whole extent with a translation, as that at Habarane (No. 61), the slab from Tissamahārāma (No. 67), the Mahākalattaewa and Abhayawaewa pillars (Nos. 110 and 157), of others he gave only extracts, as they were too long to be published in their whole extent, like the two tablets of Mahinda III. at Mihintale (No. 121), the large inscription of Parākramabāhu I. at the Galwihāra, Polonnaruwa (No. 137), and the Galpota of Niṣṣanka Malla at the same place (No. 148). The chief interest of the Report is the chronological arrangement of the

inscriptions, and the attempt that is made here for the first time to identify the names of the kings as given on the stones with those of the Mahāwansa. The inscription at Mihintale especially (No. 121), which was known to Turnour (Ceylon Almanac, 1834), but ascribed by him to King Sirisangabo I. (246-248 A.D.), and which is of peculiar interest for different reasons, has been correctly dated here for the first time, and in the same way all the numerous inscriptions of the 10th and 11th centuries. Dr. Goldschmidt visited a number of temples also in the Matara and Galle districts without finding any important inscriptions, then he returned to Galle suffering heavily from fever, but not giving up the hope to recover in a better climate. He went on translating the inscriptions and writing notes on Sinhalese grammar (which were printed in the Journal of the Ceylon Asiatic Society for 1879), until his strength failed, and he died the 7th May 1877, much lamented by his numerous friends and all those of the inhabitants of Ceylon who took a real interest in the history of their country.

With Dr. Goldschmidt's death a sudden stop was put to the archaeological work which had been undertaken and carried on so well during more than two years. The reports published by him and reprinted some time later in the Indian Antiquary had roused the interest of most of the European scholars for the inscriptions of Ceylon. Unfortunately his papers were in great disorder, and it was impossible to send anything of them to be printed in the form they had at the time. Consequently I was appointed Archaeological Commissioner in the beginning of the year 1878, and began my work in Ceylon in the month of May of the same year. I was engaged nearly three months in arranging Dr. Goldschmidt's papers, and in learning the Sinhalese language, before I could go out to travel in the ancient districts. My first trip was to Hambantota where I took up the work left unfinished by my predecessor. I subsequently visited the districts of Anurādhapura, Kurunaegala, Puttalam, and all those parts of the island of which I could get reliable information that they contained antiquities of historical interest. Especially the district of Kurunaegala, which had never been visited by Dr. Goldschmidt, proved to be very rich in ruins and inscriptions from the earliest times down to the 13th century, but here also the influence of the weather had

destroyed a great many valuable monuments. As for the district of Anurādhapura, I could consider the work of my predecessor as nearly perfect; I compared his transcripts with the originals whenever I thought it necessary, but found only very little to correct. The inscriptions at Polannaruwa have nearly all been photographed, as they are either on perpendicular rocks or on slabs and pillars; of the ancient inscriptions (before the 4th century A.D.), a great number are on flat rocks and could therefore not be reproduced by photography; of these I have made transcripts as carefully as possible and annexed lithograph copies to the collection. As for squeezes, those which I found amongst Dr. Goldschmidt's papers were nearly all spoiled, and also those which I made myself did not last long on account of the continual humidity they were exposed to, so that I had to abandon this way of reproduction altogether; besides, it could be applied in a comparatively small number of instances only, viz., where the rock was perfectly smooth and without any irregularities.

In the following collection I have tried to arrange the inscriptions chronologically, but this purpose could only be carried out to a certain extent. The oldest inscriptions, although they are comparatively best preserved, are sometimes very difficult to date, as the name of the king is either not given at all, or not in full, so that several persons might come in question. None of the inscriptions, down to the 12th century, is dated from the year of Buddhas nirvāṇa or from some other known era, but only from the reign of the respective king, which in most instances gives us no help at all. We are therefore reduced to the use of palæographical arguments, and these, of course, allow only an approximate conclusion, in which a century more or less is generally of no moment. The greater number of inscriptions (Nos. 25-96) belong to this class, especially all the cave inscriptions, which are scattered all over the island, just like the inscriptions on our modern tombstones. I very soon gave up the idea of dating any of these, as the same names continually occur on them, and also the style seems to have been stereotypic during many centuries. Some of the rock inscriptions, as the one at Habarane (No. 61), and also the slab from Tissamahārāma, have been dated by Dr. Goldschmidt in his last report, but he evidently was not satisfied himself with the results

of his calculations, and therefore I preferred to include these also amongst the inscriptions of uncertain date. A still longer space of time is that between the 5th and 9th centuries, which is filled up by a comparatively small number of inscriptions (Nos. 97-109). These also are of uncertain date, as none of them bears the name of a king, and the form of the characters only shows that they belong to these centuries. With the inscriptions of the 10th and 11th centuries we get on safer ground; although not even these are dated from a known event, they bear the name of a king, and it is only the question whether we adopt for this king the date given by Fournour in his *Epitome* or that given by the new editors of the *Mahāvansa*. Down from Parākramabāhu the inscriptions are dated from Buddhas nirwāna and in a few instances from the Çaka era. As the date of the nirwāna I have adopted the year 543 according to the Sinhalese chronology, as I consider the question not at all settled.

The time down to which I have tried to be as complete as possible in my collection is the beginning of the 16th century, to which the inscription at Kaelani (No. 162) and the second Dondra inscription (No. 163) belong. I am, however, aware that one or the other inscription of the 15th century may have escaped my attention, as I could not get proper information with regard to some districts in the Central province where this kind of inscriptions are mostly to be found. My attention was chiefly directed upon the ancient inscriptions down to the 13th century, which offer a philological as well as a historical interest; in the more modern ones the language is very much alike the conversational tongue of our days, and the historical interest which they offer is confined to their own country, so that I was glad to leave this part of the work to the few native scholars who are able to do it; besides, all these modern inscriptions are of such enormous length that the printing of them would have taken away more space than I could possibly spare.

In the translations I have been as literal as possible, however, not so literal as Dr. Goldschmidt was, for instance, in his translation of the Mahāk. inscription (No. 110). In the later inscriptions I have often adopted expressions of Mr. Davids and of Mr. Armour when they did not differ too much from the sense of the original words. I also have tried to imitate the style of oriental magnificence,

especially in the inscriptions of Niṣṣamka Malla, which, however, are not intended to be read one after the other, as in this case the monotony becomes ridiculous. I have inserted the texts and translations of the cave and smaller rock inscriptions in the first part and reserved the second and third parts for the longer ones, as I thought that these short inscriptions would not interrupt the context too much. The second part contains the texts of all the longer rock inscriptions as well as those of the pillars and slabs; here I have been as complete as possible, and even given transcripts of inscriptions of which no sense can be made out when a certain number of lines was legible (so, for instance, the large inscription at Mihintale, No. 20, and those from the Ruanwaeli Dāgoba, Anur. No. 21). The third part contains the translations of the texts in the second part, excepting those which are too much defaced and weatherworn, in some inscriptions also, which are comparatively well preserved, like the Galwihāra at Polonnaruwa, I was obliged to leave untranslated certain passages, as the language is very obscure, and no parallel is to be found for a great number of words.

The index of words which I have added at the end was intended to serve also as index for my article "Contributions to Sinhalese grammar" (printed as Sessional Paper No. XXI., for 1880). This is the reason why it contains a great number of words from the Sidat Sangarāwa, the Nāmawaliyā, and from the Elu poetry, which do not occur in inscriptions, but are otherwise of philological interest. It was my intention to add the references to the pages of the Indian Antiquary, where my article is going to be reprinted, but as no proof has reached me yet, I have been unable to do so up to the present. In the meanwhile I may say here a few words about the language of the inscriptions.

The Elu, or ancient Sinhalese, is a language that bears a close connexion to the so-called Māgadhi of the Aśoka inscriptions. Originally it knows only short vowels and single consonants, the assimilation is never expressed by doubling as in Pāli. The number of consonants is not the same in Elu as in Māgadhi, as there are no aspirates and no palatals (except in the oldest inscriptions). A further peculiarity of the Elu is the elision of

the nasals in a nexus, as, for instance, Abatala = Ambasthala, cada = candra, and many others; later on the inclination of the language changed totally, and nasals were inserted in great number where they have no right, as in maendu = madhya, mundu = mūrdhā, welenda = vaṇij, &c. Of the palatals, c is changed to s, and further to h, or dropped altogether, and j to d, as in a few instances also in Pāli and Jainapīṭh.

Concerning the declension, we must first of all consider the termination of the plural *wal*, which has been made use of by Childers, in order to prove the Sanskrit origin of the Sinhalese language. He derives this *wal* from Sanskrit *vana*, a derivation which from a phonetical point of view is quite inobjectionable. However, *wana* or *wal* is not used in common Sinhalese at present, and seems never to have been so except in compounds, as *walwaessa* = *wanawāsin* (inscription of the 12th century). Again, the idea of using "a forest" indiscriminately for a multitude, a plurality, though familiar to poets, would it suggest itself as readily to the popular mind, from which the actual language sprung? The termination *wal* is not of recent origin, as had been intimated by Mr. James Alwis, but in the form *war* appears already in pretty ancient inscriptions, and was formerly even more extensively employed than at present. In the famous stone tablets at Mihintale, which belong to the 11th century, we find *dāwar*, *gamanwar*, and in Sāhasa Malla's inscription at Polonnaruwa *gaṇwar*. Later on, as other expedients presented themselves to distinguish the plural from the singular, this termination lost its place as a general termination, and, on the supposition that it owed its origin to Skt. *vara*, "best, excellent," it was retained by the Paṇḍits for the plural of words designating revered persons, such as *paṇḍita*, *guru*, and others. That this was actually the case is shown by the occasional conversion of *war* in *wārayan* in the Sanskritizing language of the 12th century.* If we want to derive the plural termination *war*, *wal*, from a Sanskrit root, I think it would be more natural to derive it from *vṛddhi*, "increase," which in Sinhalese appears as *yaedī*, *waeda* (as well as in *waḍa*, "more"), and if shortened

* We have in Sinh. a word *wara*, "time" = Skt. *vāra* another appears in *meheniwaru* = Pāli *samanipassayo*. The latter coincides with Prakr. *wara* "house," Hāla.

conformably to the tendency of mediæval Sinhalese, could assume no other form but *war* or *wal*. It is, however, to be remembered that in Tamil the plural suffix for neuters is *kal*, and by the uneducated people this is very commonly pronounced *wal*; considering further the increasing apathy of the Sinhalese people in every respect, I think it by no means unlikely that they adopted a suffix like this from a foreign tongue.

The termination *in* or *en* of the instrumental and ablative is rightly explained by Childers, Notes, I., p. 6; we also find the termination *gen* for both cases, which is composed from the *ge* of the genitive and *en* of the instrumental, for instance, *gamgen Mahāk.* and besides, in a few instances, *keren* for the ablative, and *ka* and *wisin* for the instrumental, as *janakukeren, Amb. A. 28, nisiyanbā, Amb. A. 7, piḷibadun wisin, Amb. A. 18, Mahindāhu wasin Mayil.*

The dative termination *ṭa*, or in its older form *haṭa*, is composed from *ha* = *syā* of the genitive and *arthāya*. It occurs for the first time in the inscription at Kaikāwa (No. 13), where we find both forms, the older one *waḍḥacetahaṭa*, and the modern one *bikasagaṭa*. In the plural we have the same formation in *hamāṇaṇaṭaya* = *çramanāṇām arthāya Hab.* In the inscriptions of the 11th century we have *haṭ* and *aṭ* instead, as *mabarajhaṭ, Amb. A. 1, himiyanaṭ, A. 12*, so also *melāṭ Mahāk.*

The terminations of the genitive and locative, which are the same in modern Sinhalese, are distinguished in the inscriptions. For the genitive we find down to the 4th century *sa* or *ha* = *syā* for the singular, and *na* = *nām* for the plural, as *hamiyana Tiss.*, and for the locative *hi* = *si*, which most probably corresponds to the pronominal suffix *smīn*. This termination *hi* still exists in the 11th century in a few instances, but besides, and more frequently, we find a new suffix *ae*, as, for instance, *weherhi* and *weherae*, both in the Ambasthala inscription, *urehi* = *urasi, Mayil.* In the plural we have *chi* = *ebhis*, for instance, *hawuruduyehi, Ell. P.* The genitive is universally expressed in later times by the suffix *ge* = Sanskrit *griha*, "house." In the inscription at Mahākallaṭṭawa we find besides the locative in *ae* used as genitive, for instance *Nawayae, nawa turae.*

Besides this, we find already in the inscriptions of the 11th century the so-called indefinite declension both for the singular and plural, as *sat denakhat*, "to seven persons," *Mabāk*, *dasa yahaḥak*, "ten yālas," *Amb.* Also the modern *denek*, connected with numerals (*Childers' notes*, II., 12) in its older form *janak*, is used frequently, for instance, *kaebiḷi doḷos janakhaṭ* *Amb. B. 49*.

We now pass to the numerals. For *eka* we find *ek* in the inscriptions at *Mahākalattaewa* and *Galwihāra*. For two the oldest form is *do*, *Hab.*, later on *de* in the inscriptions of the 11th century, and still later the modern form *deka*, as in *dekin*, *P. P. 36.*, *dekaṭa S. M. B. 3*. I do not think with *Childers* (*Notes II., 2*) that this exactly corresponds to Sanskrit *dvika*, but most probably it is the identical formation. The ancient suffix *ka*, well known in Sanskrit, more frequently employed in Pāli, found its widest sphere of action in ancient Sinhalese, not only in nouns and adjectives, but even in participles, as *likitaka*, *dinaka*, *niyataka*. Later on this *ka* frequently changes into *ya* (more correctly *ka* is lost and *y* interposed to avoid hiatus analogous to the *yaṣṛuti* in Jainapṛākṛit), with which we find it struggling in the inscriptions of the 4th century A.D. In *deka* *ka* was probably retained by the analogy of *eka*, "one."

The other numerals have the following forms:—

3, *tawaka*, on the slab from *Tissam*. (No. 67), later on *tun* = *trīṇi* and *tunaka*; the ordinal *tunwan*.

4, *catarā*, *catari*, *catiri*, frequently found in inscriptions down to the 4th century; from this is derived *satar Mabāk*, *sataraka*, *Gp. A. 17*, the ordinal *satarawanna* and the modern *hatarā*. Besides we have another corrupted form, *siwu*, in the inscriptions of *Niṣṣamka Malla*, and a contraction from this, *su*, in compositions, as *suwisi*, 24, *supanaes*, 54. The form *catu*, *P. P. 24*, affects an old style of language.

5, *paca*, *Tiss.*, later on *paś*, from which the modern *paha* derives.

6, *caka*, *Hab.*, later *sa*, *Amb. B. 38*, *sakak*, *Wand. 14*, *sāka*, *D. I. 8*, hence *saya*, *haya*.

7, *sata*, *Mabak. Satak*, *P. P. 24 (?)*.

8, *aṭa*.

9, nawa, Mah. mod. namaya.*

10, dasa, mod. daha.

The numbers between 11 and 19 are in the inscriptions of the 11th century, as follows: 11, ekołos; 12, dołos; 13, tełos; 16, sołos; 19th dasanawawanne.

20, wisiti, Hab. mod. wisi; 40, catalisa, Hab. This numeral is written with l, not 1, and so is one of the few exceptions to the rule generally observed in Sinhalese down to a pretty late period that the Cerebrals r, t, d, or Dentals influenced by r, change into l. In composition sālīs, for instance, pansālīs, 45.

50, panaes or panas, or wanacs in the 12th century.

60, haetæ, for instance, Haetædāge, "the 60 days house" at Polonnaruwa.

80, asuway, in compounds asū.

90, anuwa, in compounds anū.

1,000, sahasa, sahasi, sahasaka. The present form dāsa, contracted from dahasa, is = daçaçata. If we were to derive it, with Childers (notes, II., 4), from sahasra, it would be the only instance of the change of s to d.

Of the old form of the ordinals I found only two instances: duti, "second," in the inscription at Kaikāwa (13), and tatiya in Meghawanna's inscription at the Ruanwaeli Dāgoba. In the 11th century we find throughout a form terminating in wanna, as tunwanna, satarawanna. I cannot account for the origin of this form, but most probably it is the same as the modern weni, which Childers (Notes, II., 4) identifies with Skt guṇa. The chief objection to this explanation is that we never find it written with ṇ in inscriptions, and ṇ and n are very seldom confounded in older times, though hardly distinguished in the present language. Perhaps wanna may be identical with gaṇanā, which we meet in the form gannak at Amb., B. 5. In this case we should have here a second instance for the change of g to w, which we assumed in explaining the Plural termination wal.

The adjectives are uninflected in Sinhalese just as in English. It is difficult to say whether Childers (Notes, II., 5) is right

* Mr. Childers (Notes, II., 3 note), among other instances of the change from w to m quotes Pali bhama = bhavā. I believe Prācīta bhama, Zend briwat, make it unquestionable that bhama is an inversion of bhuma. The Sinhalese has baema,

in assuming that this custom is derived from the karmadhāraya compounds in Sanskrit, or whether the adjective lost its inflexion as being unnecessary in connexion with a substantive. There is, however, one point remarkable in Sinhalese, viz., the fact that it contains a great number of adjectives which in reality are substantives, as, for instance, *narakayi*, "this is bad" (so already *narakūdi* in the inscription of Lag Vijaya Singa, (No. 157), *lābhayi*, "this is cheap," *meka yasayi*,* "it is glory." We have analogies to this way of expression in common speech, for instance, "she is a beauty," "this is perfection," but not to such extent as in Sinhalese. I think it is a truly Oriental expression, an instance of that exaggeration which the Oriental always is inclined to put in his speech. Compare Pāli *mātugāmo nāma pūpo*, "womankind is sin," and many expressions from the Bible, as *anathema sit*. In Sinhalese the substantive not only was used so in the position of a predicate, but from this very usage came to be a real adjective also in connexion with other substantives, hence *yasa deya*, "a nice thing."

Pronouns:—The nominative singular of all pronouns in Sinhalese is originally a genitive: *mama* = Skt. *mama*, to = *tava*, *ohu* = *asya*. I do not think it necessary to resort to Childers' explanation according to which *mama* became to be a nominative from being used in such relative constructions as *mama giya ge*, "the house to which I went," *mama karana deya*, "what I am doing." I cannot persuade myself that the relative construction was frequent enough to work such a change. This construction, though exceedingly common in Pāli, owes its origin to the later Pāli style, which was certainly very much influenced by Sinhalese, though probably not to such a degree as mediæval Latin was by the Romance vernaculars. In Sinhalese the genitive has in many cases assumed the position of the accusative, and there is only one step further from the accusative to the nominative.

* *Yasa* is probably genuine Sinhalese, but in later times the Sinhalese have also adopted the tatsamas *yasasa*, *tejasa* (for this is the form in which Skt. neuters terminating in *s* are introduced into later Sinhalese), hence the notion arose that *sa* signified the substantive while the word without this addition was employed adjectively. There is a word *wesasa*, "change, difference," which I believe to be derived from *viçeshena* through the intermediate stages *wesesana*, *wehesana*, *wesana*, *wenasa*; now this word, though also used adjectively in predicative position (*mō boboma wenasayi*, "this is very different"), was still felt as a substantive, and on the analogy of *yasa*, *yasasa*, and adjective *wena*, "different, other," was formed to replace the lost adjective *an* (*anya*) which now in the form *anik*, *anit*, is used for "the other."

For the possessive pronoun of the first person plural we have the form *apa* in the inscription from Tissamahār. (No. 67) and Baḍagiriya (68), and the same also in the 12th century. For the personal pronoun we have the older form *aep* in the 11th. Both these forms owe their origin to the rustic pronunciation of *amhe* as *ambhe* (comp. Oriya *ambhe* Beames), *abe*, &c. Instances are not wanting in Sinhalese of a sonans being hardened into a surd. Thus we find *yāku* = Skt *yavagu*, *Mekawana* = *Meghavarna*, *Naka* = *Nāga*, *podu* = *bindu*, *watura* = *wadura* from Skt. *avajjhara*.*

For the second person we have no ancient form, except to Gp. A. 10. For the third person we have the regular form of the Plural in inscriptions down from the 11th century.

For the demonstrative pronoun *me*, we have the older form *ima* in the second inscription at Tonigala (No. 1b), and for *e* the older *eta* at Habarane (Childers, II., 7).

For the reflexive pronoun we find the form *tamā* in inscriptions down from the 11th century, and besides a form *tumaha* gen., at Habarane, *tumā*, Ell. P., &c.

For the interrogative pronoun we find an older form *kumak* in Niṣṣaṃka Malla's inscription at Dambulla. This leads us to the conclusion that the modern form *mokada* is not, as Childers suggests (Notes, II., 8), a demonstrative which requires the particle *da* to complete its interrogative sense. *Kumak* is Skt. *kim* with the suffix *ka*; *da* is originally the same as the copulative particle *da* = *ca*, and, therefore, could never be used to turn a demonstrative into an interrogative. *Mokada* is *kumak da* with loss of the first syllable; the dative *kumāṭa*, "to what end," exists in literature. For Pāli *kīva*, we have *kīpa*, S. M. A. 14.

For *eyin* we have the older form *eheyin*, P. P. P. B. 3, which shows that it is to be derived from *chetunā*. The forms *ese*, *mese*, *kese*, also occur in inscriptions, but not before the end of the 12th century.

† Dr. Goldschmidt considered the word *paramaka* very frequent in ancient inscriptions as identical with *brahmaka*, and translated it accordingly in his reports. The reasons why I did not follow him in this respect are, firstly, because we find the word *brāhmaṇa* in the form *bamana* in the inscriptions of Galvihāra (No. 54) and Nagirikanda (No. 97, ancient name *Bamanoziriya*); and secondly, because in later inscriptions *paramaka* or *puranka*, Pī *purumwan*, always signifies "king," see, for instance, the inscriptions at Maysāgastota (No. 120), Ingūmīṭṭiya (113), Polonnaruwa (119).

As regards the derivatives *koccara*, *occara* (Childers, II., 9), we have a form *witara*, Hab. 7, which shows that they are composed, not with *vicāra*, but with *vistāra*, "extent." The change of *st* to *cc* is rather unusual and cannot even be explained by the influence of an *i*, as in *pāwicci* = *pravṛitti*.

Verb.

The verbal forms which we find in the older inscriptions are comparatively few. In the cave inscriptions we only meet with the participles *dine* and *niyate*. In the older rock inscriptions we find, besides, the first person singular, *dinami*, and plural, *dinamaha*, which both are clearly compounds of the participle *dinna* with the respective persons of the verb as "to be." The forms of the aorist are *dakihi* = *adrākshīt*, *kahi* and *karihi* = *akārshīt*, *likihi* "he wrote," besides a passive form *savayīṭha* Kottar. Of participles we have *niṭhala*, most probably a mistake for *niṭhila* = *niṭṭhita*, *ṭabiya* = *sthāpita*, *kaḷa* = *kṛita*, *saṃata* = *saṃāpta*, of Absolutives, *koṭa* = *kṛitvā*.

In the 11th century also the verbal forms are not numerous. The long inscription on the two tablets at Mihintale (No. 121) knows only infinitives and participles (comp. my article, J. C. A. S. 1880, p. 11), the others have a few inflected forms, as *denamo*, "we give," evidently derived from *dinamaha*, *dunamaha*, "we gave," derived from the participle *dunu* = *dinna*; *wadāḷa* and *wadāḷeyi*, from *wadāraṇawā*, "to declare," in the inscription from Mahākallataewa (No. 110), are participles (comp. J. C. A. S. 1879, p. 27), and *denu ladi*, *ib.*, although it may be derived from the aorist *aladdhi*, can just as well be a participle for *laddham*.

All these forms are clearly made after the analogy of the Sanskrit flexion. Also later on we find a few of the same kind, as *kerem*, P. P. 9, = *karomi*, *ganit*, *kaenditi*, *nasiti*, R. D., *demi Thūp.*, *danayi* = *jānāsi*, Gp. A. 11, *dakuṭu* = *dṛisṭvā*, Gp. B. 7, the latter, however, formed after a false analogy. These forms, however, become more and more rare, and at present they are quite out of use. The new forms which we find instead are all formed after different principles, thus, for instance, at P. P. P. 35, 36, we have three third persons plural, *kaḷāhu*, *kaewo*, and *nasiti*, which are all formed differently. A new mode of expression which we find from the 12th century down to our time is the so-called

honorific terminating in *seyek* or *maenaewi*, as, for instance, *wadāranaseyek*, *dakwana seyek*, &c. Dr. Goldschmidt, J. C. A. S. 1879, p. 29, believed to have found this way of expression in a somewhat different form already in the 11th century, but the question is not quite settled. A form of the new future we have in *karannāha*, P. P. P. B. 24. About the origin of the same I am doubtful, and also I see no reason why at present it is always written with a palatal *ñ*.

The participles are generally only slight modifications of the Sanskrit and Pāli forms, thus *baṭ*=*bhrashta*, *kaḷa*=*kṛita*, *maḷa*=*mṛita*, *dina*, *din*=*dinna*, *giya*=*gata*, *gat*=*grīhita*, *duṭu*=*dṛishṭa*, *un*=*sanna*, *atula*=*āstrita*, *upan*, *upāeni*=*utpanna*, *bun*=*bhinna*, *tet*=Pāli *tinta*, *lat*=*labdha*, &c.

The gerunds terminate in *ā* or *ū*, as, for instance, *maerū*, *Abbay*, *naengū*, *paḷā*, *tabā*, *Amb. A. 57*, *tubū*, *ib.*, *kiyu*, *kaepu*, *sisārā*, *naṃwā*, *dewā*, *enwā*, *durulā*, &c. The infinitives generally terminate in *ae*, as *raekae*, *genae*, *kiyae*, *dekae*, *kaerae*, but also sometimes in *ā*, as *gannā*, *wadnā*, &c.

The alphabet of the cave inscriptions is the oldest form of the Aṣoka character without any modifications, except the angular form of the *s*. Dr. Goldschmidt (Academy, XI, p. 139) believed this to be a peculiarity of the Sinhalese, and to represent the palatal *s* (ç), but this is not very likely, as the sign is used in ancient inscriptions indiscriminately for both kinds of *s*, and besides Dr. Burnell (South Indian Palæography, pp. 27, 28) has pointed out that it occurs also in Indian and Javanese inscriptions. This sign, as well as the round one generally in use for *s*, are both derived from the Phœnician sign (ω). This oldest form of the alphabet is used also in the oldest rock inscriptions, as that at Tonigala (No. 1), *Eriyāwa* (42a), *Dambulla* (3), and generally as far down as the beginning of the 4th century A.D. An exception is only to be stated with regard to the *m*, which has the round form of the Aṣoka character only in cave inscriptions, and in all others the more angular one, as given in Burnell's S. I. P., Plate XIII. In some inscriptions of the 4th or 5th century belonging to the Hambantota district, as, for instance, the *Naygalwihāra* (No. 75), we find already a beginning of the new round character, inasmuch as the vowel *i* above the consonants is not expressed by an angular line, but by

a curve. Generally, however, the square character must have been in use down to about the 8th century. Unfortunately we have only very few inscriptions between the 5th and 9th centuries, and these are all written in a kind of square character with occasional curves only; in the 10th century the round character is firmly established, and from thence it has undergone very little change down to the present day, so that the inscriptions of the middle age are legible to any educated native. Some characters, like a, k, m, have still a more ancient form on the stones of the 11th century than that which is in use now, and show the gradual change the alphabet has undergone.

An alphabet altogether different from the others is used in one inscription only (No. 103), and here I am doubtful not only with regard to the alphabet, but also with regard to the language of the inscription.

With regard to the contents of the inscriptions, I am bound to state that I have been greatly disappointed. Most of them are religious, they contain grants to different temples, but no historical information. The construction of tanks and other irrigation works is a subject continually repeated in the ancient inscriptions down to the 4th century, excepting only the cave inscriptions, which contain almost nothing but names, and a few others like those at Ratgallaṅgama wihāra, Meḍiyāwa (No. 64), and Rājanganē (65). Later on we find more interesting subjects and the inscriptions on the whole become longer and longer. In the 10th and 11th centuries we also meet with grants, but not in the short and abrupt form which was usual in earlier times. The pillar inscriptions are very much like those of the Indian kings which have been published in the Indian Antiquary.

An especial interest is attached to the two inscriptions at Mihintale, that on the plinth course and that on the two tablets (Nos. 114 and 121). They give a very detailed description of the life in the large Buddhist monasteries of the 11th century, and show how little then remained of the ancient simplicity of the order as it was instituted by Buddha. The wihāra at Mihintale had a large property of its own which reached to the south as far as Mineri and to the north as far as Padiwil (if the identification of the names is correct), free from taxation, and

well with what the Mahāvansa relates about Parākramabāhu. Thus, for instance, the same feats we meet with at the beginning of the Galpota (No. 148 A, 8-10) are related concerning Parākramabāhu at Mah. 67, 41-48. As Niṣṣaṃka Malla's reign is dealt with very shortly in the Mahāvansa (cap. 80, 20-26), and as, on the other hand, Parākramabāhu tells us nothing about his campaigns in his inscriptions, it is possible that some of Niṣṣaṃka Malla's deeds may have been put on Parākramabāhu's account in the Mahāvansa. Unless we assume this, we would be compelled to believe that all what Niṣṣaṃka Malla tells, and continually repeats, about himself in the inscriptions is nothing but lies from beginning to end. Such a supposition would be rather hard in the face of other facts which he relates, and which certainly are true, as for instance his birth at Siṃhapura, his parentage, and arrival in Ceylon, &c. It is, however, probable that his campaigns in India were not so glorious as he pretends, and that, therefore, he appropriated to himself part of the splendour which his predecessor had won in that country.

It is very likely that some years hence, when the ruins of Polonnaruwa will be cleared a little more, some new inscriptions will be found which may settle this question. Those that are known at present, and which are scattered all over the island, offer continual repetitions of the same subject, mostly with the same words. The pillar of Kacligatta (No. 152a), which alone is original in its contents, is unfortunately very much defaced, so that only a part of the inscription can be read with certainty.

The later inscriptions which I give here have nearly all been published before by Mr. Davids and by L. de Zoysa, and so I could confine myself to correct the transcript and the translation in a few places, without entering into the contents more especially. The respective articles are in the journal of the Ceylon branch of the Royal Asiatic Society, which is now accessible also to European readers.

Before concluding, I beg to express my thanks to the Governor of Ceylon, Sir James Longden, for the assistance he gave me in the pursuit of my work, when in the colony, to Dr. R. Rost of the India Office, who supplied me liberally with all the literature

from Europe necessary for my purpose, and to Mr. T. W. Rhys Davids, who by his advice supported and encouraged me up to the conclusion of my task.

Berne, October 1881.

E. MÜLLER

PART I.

GENERAL ACCOUNT OF THE INSCRIPTIONS.

The early history of Ceylon, as given in the old chronicles Mahāvansa, Dipavansa, Rājāwaliya, etc., cannot be considered as history in that sense of the word in which it is now generally used. Mahānāma and the author of the Dipavansa, although being natives of Ceylon, did not intend to write a history of their country, but a history of Buddhism, and therefore the conquest of Ceylon and all the events up to the time of Devānam Piya Tissa were to them merely a sort of an introduction. The author of the Rājāwaliya, although his intention certainly was to write a chronicle of the Sinhalese kings, is not at all satisfactory in his account of the two first centuries, and seems very anxious to leave this territory in which history and mythology are so easily confounded. The Mahāvansa and the Dipavansa have been made use of by several scholars in order to fix the date of the Nirvāna, which, according to the Sinhalese tradition occurred in the same year, when Wijaya landed in Ceylon. The whole story of Wijaya, however, is so fabulous that very little importance can be attached to this coincidence from a chronological point of view. Besides the history of Buddhism is not so closely connected with the object of the present work that I should think it necessary to enter especially upon the question of Nirvāna, which has been discussed so much during the last years.

There is, however, one point in the tradition about Wijaya, to which especial attention must be called here, as it is of great importance for the early history of Ceylon, viz., the name of the place where Wijaya is said to have landed. This place is universally called Tambapanni or Tammanna Nuwara, and whether it was really Wijaya that landed there or some other prince, it seems out of doubt that this was the name of the first settlement of the Gangetic immigrants in Ceylon. The question arises, in which part of the island we have to look for this settlement. The general belief in Ceylon up to a recent date was, that it is about seven miles to the east of Puttalam,* not far from the river Mioya, where some ruins have been discovered in 1836 (Cassie Chitty Journal of the Royal Asiatic Society, VI, 242 ff.) The place is neither on the seaside nor on the border of the river, and this makes it very unlikely that it could have been a first settlement. The ruins consist of a set of pillars which formed a

* The place is given wrong on Fraser's map; it is to the north of the Anurādhapura road, about four miles from the new bridge over the Mioya. I may mention here a curious etymology of the name Puttalam, given by Pridham II., 645, who says, that it literally means a society of young men, and derives this name from Wijaya's having landed here.

building 30 feet long and 20 broad, and a large stone slab originally covered with an inscription which is now almost totally effaced. The only legible characters on it belong to the 11th century. In 1878 the place has been visited again, and a dāgoba was excavated and opened, which, however, contained nothing but two chanks. The settlement may be an old one as most of the settlements in the district between Puttalam and Anurādhapura, but there is no evidence that goes back beyond the 11th century, and the name Tammana Nuwara may have been brought from some other part of the island.

Another view, about the site of Tammana Nuwara is that given in the Rājāwāliya (Upham, Sacred and Historical Books of Ceylon, II, 168, and III, 363, where the words between brackets should be cancelled). There it is stated that when Wijaya and his followers were sailing towards Runa Raṭa (Rohana, the southern part of Ceylon), they perceived the Samantakūṭa Parvata (the Adam's Peak) and they concluded that it was a good country for them to reside in, and they landed at Tammana Toṭa. To this the translator remarks in a note that it is a ferry in Wanny, but this is evidently a mistake, as Wanny is in the northern part of Ceylon, and, besides, in the interior, not on the sea coast. Burnouf, in his *Recherches sur la géographie ancienne de Ceylan* (Paris, 1857), p. 32 ff., has already pointed out that the passage of the Rājāwāliya can only refer to the mouth of the river Wellawe (about seven miles to the west of Hambantōṭa), and that the following events given in the books, especially the foundation of Upatissanuwarā, in the northern part of the island, forbid us to assume that Tammana Nuwara could have been on the south coast.

Burnouf's own opinion, which he substitutes to that of the Rājāwāliya (l. l. p. 40) is that Tammana Nuwara is the same as the modern Tamblagam,* in the Bay of Trincomalee. His principal argument for assuming this opinion is, besides the similarity of names, the fact that, according to the Mahāvāṇsa (Turnour p. 54) Panduwāsadewa, the nephew of Wijaya, in coming from India landed at Gonagāmakatittṭha, at the mouth of the Mahākandara river. He identifies the Mahākandara† with the Mahāwaeligangā (or, as he incorrectly writes, Mahāvīlagangā, "The River of the Great Valley"), which runs into the Bay of Trincomalee. This identification, based on the similarity of names, is not worth more than that with the Kantalai tank given some pages before. The Mahākandara is the present Aripo River, or Malwattaoya, which runs into the sea near Silavaturei, on the west coast. The Mahāwaeligangā (in Pāli Mahāvālukāgangā, "The Great Sandy River") is simply called Gangā in the Mahāvāṇsa, as f. i. pp. 166, 254, and therefore Ptolemy calls it Ganges (Emerson Tennent I, 41).

If the second colony under Panduwāsadewa landed at the mouth of the Mahākandara river, it is very likely that the first

* Tamblagam is Tambūlagāma, "the betel village."

† There is another river Kappukandara in Rohana (Mah. 146, 197).

one may also have landed somewhere in that neighbourhood, and that the first settlements, viz., Tammana Nuwara and Upatissagāma, must have been on the west coast of the island. In assuming this, of course, we must give up the idea that they came from Bengal with the north-east monsoon, as in this case they never could have reached the west coast. But I think it much more likely that they came from the south of India, as a sea voyage from Bengal to Ceylon without a fixed destination would suppose a much more enterprising spirit than the Indians ever had. Besides, Lassen (*de Taprobane insula veteribus cognita*, p. 6), and after him Caldwell (*Comparative Grammar of the Dravidian Languages*, p. 121), have pointed out the fact that Tambapanni was originally the name of a river in Tinnevely, which the immigrants brought with themselves to Ceylon, and Burnouf (*Journal Asiatique*, 1828, p. 267) goes so far to say that the name of Tinnevely or Tirunevely is only a mutilation of the Tamil Tambirapanni.*

If the immigrants came over from the south of India, it is clear that they must have landed on the west coast of the island, most probably at the mouth of one of the rivers. For the second immigration under Panduwāsadewa we have the testimony of the Mahāvamsaṭ (see above) that it was the mouth of the Mahākandara river where they landed, and it is also proved by the site of Upatissa Nuwara, the modern Tantrimalei, on the road from Madawacchi to Manaar, not far from the Aripo river; it was a station they had to pass on their way from the sea coast to Anurādhapura, their final settlement.

Concerning the landing of the first expedition Valentyn gives, besides the places already mentioned, viz. the mouth of the Wellawe river and Tamblagam, two more: Manaar and Mantota which are close together on the west coast. There is no direct proof for either of the two places, and I do not believe that Mantota is an abbreviation of Tammanatota, but I think it very likely that the immigration took place somewhere on this part of the coast, and proceeded from here along the Aripo river towards Anurādhapura. There are ruins at Tantrimalei and in some other parts of the Manaar district, which prove that there was an ancient civilisation in this part of the island, although it is difficult at present to say exactly how ancient it was.

If we have come to the conclusion that the Aryan immigrants came over to Ceylon from the south of India, it still remains to decide what their original home was, for their language, the Sinhalese, shows clearly that they could not be natives of the Deccan. According to their own tradition in the Mahāvamsa (p. 43 ff.) and Rājāwaliya (Uṭtam II, 164) they descend from the kingdom of Lāla or Rāḍā, the southern part of Bengal (Burnouf, l. l. p. 61), next to Gauda, which is the Bengal proper.

We have no reason to doubt this statement, but as a proper historical proof is wanting, the matter can only be decided by comparing the languages of the two countries, and this I have tried to do in my Contributions to Sinhalese grammar, p. 1 ff. Perhaps that it may be possible hereafter to find the exact way the emigration took in coming from Bengal if we succeed to identify the names of the places Wijaya is said to have touched, in the story, at Mahāvansa, p. 46, viz., Naggadīpa Mahindadīpa and Suppāraka.* His marriage with the Princess of Pāṇḍu (Mahāv. p. 52) also shows that he had connexion with the south of India.

Whatever we may think about Wijaya and his journey, there can be no doubt that the immigration of the Gangetic tribes into Ceylon must have taken place at least a century or two before Aśoka, for at that time we find them already occupying the whole of the island down to Māgama,† excepting only the west coast, which most probably was a jungle. The art of writing, however, seems not to have been known in Ceylon as early as in India, for we have not only no inscriptions from the time of Aśoka, but nothing even older than the first century B. C. Those inscriptions, which I have placed at the head of my collection, belong most probably to the reign of Wattaḡāmini (88-76 B. C.), but none of them are dated, and the facts related in them do not point with necessity to a particular king, so that my identification rests on the coincidence of names and on paleographical reasons.

The oldest inscriptions are all either rock or cave inscriptions; only two slabs are known to me, which are both in the Colombo Museum, viz. one from the Ruanwaeli Dāgoba, Anurādhapura, and one from Tissamahārāma in Hambantota. Pillar inscriptions we find in great number down from the ninth century. The cave inscriptions are nearly all in the same style; first the name of the donor, generally preceded by the epithet Parumaka, then the name of his father with the same epithet, and, to wind up, with the typical form: lene agata anagata catudisa sagasa. Similar inscriptions I have found, hundreds and hundreds all over the island, with a very limited variety of names employed in them; especially favourite are the names Tisa, Abhaya, Gāmini, Surakita. I only give a small number of those that have a peculiar interest attached to them.

The rock inscriptions are of various age and character. The oldest are certainly as old as the cave inscriptions, and also very much like them, as, for instance, those from Tonigala (No. 1.) and Eriyāwa (No. 42a). They are generally found near tanks, and relate the construction of the tank and the dedication of the same to a temple. There is, however, a greater variety of names

* Burnouf l. 1 p. 69 has identified Naggadīpa with Nāgadīpa where Buddha paid a visit (Mahāv. 4, 5) and with the Nagadīp of Ptolemy, but this does not help us much (comp. Sir Coomara Swāmi's Dāḥāraṃsa, p. 91.)

† The kingdom of Māgama was founded by Mahānāga, brother of Dewānāmpiya Tissa about 300 B. C. (Mah., p. 130.)

and also of grammatical forms which allow us to form an idea about the language of that time what form the cave inscriptions alone would be impossible. On the whole we can establish the rule that the older these inscriptions are, the better they are preserved; they are generally on the flat rock, exposed to all the influences of the weather, and still the greater part of them have not been damaged in the least, the letters being cut in some places almost an inch deep. The more modern ones, on the contrary, have been defaced to a great extent by the weather and also by the carelessness of the natives, who are in the habit of burning straw and chaff on these rocks; in a few instances even I have heard of inscriptions being destroyed wilfully by the natives, either in hope to find a treasure buried underneath, or in consequence of the mysterious charm attributed by them to the ancient Nāgari character.

The inscription I have placed as No. 1 is from Tonigala (Toni in Tamil "a boat") 1½ miles from Puttalam on the road to Kurunaegala* and a quarter mile to the east of the road. A transcript of it, not free from mistakes has been published by A. O. Brodie, in the *Journal of the Ceylon Asiatic Society*, 1853, p. 81. There are two different versions of this inscription, one (a) is engraved on a shelving face of rock about 20 feet above the level of the tank Kuḍawaewa; the other (b), more perfect, on a flat rock which is almost totally overgrown with jungle, a quarter mile from a. The letters of both are about a foot long and nearly an inch deep. The persons mentioned in the inscription are two: Tisa, son of Abhaya and Gāmini Abhaya. On account of the form of the character, which is the oldest we meet in Ceylon, I take this Gāmini Abhaya to be either Duṭṭhagāmini, 161–137 B. C., or Waṭṭagāmini, 88–76 B. C.; but the title Dewanapiya, beloved of the gods, rather points to the latter; he was the youngest of three sons of King Laḍḍhatissa, the brother and successor of Duṭṭhagāmini (Mah. p. 202). The names of the localities, Acagirika,† Acanagara, and Tawirikiya nagara cannot be identified; the tank mentioned is most probably the Dūratissa tank in Rohana (Mah. 79, 32).

2. Gallena wihāra. This is a large rock temple, about four miles to the west of Mahāgallaḍawala, a village on the road from Pādeniya to Anurādhapura, not far from the Kalaoya river. There are five inscriptions at this temple, three of them cave inscriptions, two on the perpendicular rock; the contents of the five are almost to the word the same, but one of them is at least two centuries older than the others; it is on the rock left hand from the entrance to the small temple, about 12 feet from the ground. The contents are the same as those of most

* This place also is given wrong on Fraser's map; it must be on the other side of the road.

† Acagirika is formed like Acchagallaka Mah. 127, 205; accha generally means "bear," but I think here it is to be taken as "open, unfortified." Tawirikiya, then, would be the Sinhalese tawura "solid, firm." The opposite of Acchagallaka at Mah. p. 127 is Rahagallaka, "the hidden rock."

of the cave inscriptions (except the title Dewānapiya* which we generally do not find in them) and its chief interest lies in the fact that it still uses the long vowel *ā* and the aspirate *bh*, which shortly afterwards disappeared from the language; in the four other inscriptions we find *a* and *b* instead.

3. Dambulla wihāra. This is the celebrated rock temple which, according to tradition, was founded by King Wattagāminī† and afterwards repaired by Niṣṣanka Malla, at an expense of 600,000 pieces of gold, from whence it derives the name Suvarṇagiri guhaya "the cave of the golden rock." The inscription is on the overhanging rock, above the entrance to the first temple, not very high from the ground, and in a place entirely protected from the weather. It was published by T. W. Rhys Davids, in the *Indian Antiquary*, 1873, p. 248, but he ascribed it to a son or brother of the great Dewānampiya Tissa, which for two reasons I think impossible: (1) no inscriptions are known in Ceylon as old as Dewānampiya Tissa: (2) the temple at Dambulla is not known to have existed before the time of Dutthagāminī or Wattagāminī. The combination Gāminī Tisa‡ does not occur in any other inscription, and therefore I believe that we have to correct Gāminī putasa Tisasa, and that it refers to the same Tisa as No 2.

4. Tissamahārāma. This place was comparatively little known before Dr. Goldschmidt visited it for the first time, I think, in 1876. It is described in Forbes II, 1877 ff., in Pridham's *Ceylon and its Dependencies*, II, 584, but Emerson Tennent does not even mention the name. I was greatly disappointed when I visited the place, as I had been told that the ruins were very extensive. All I found at the time were two octagonal inscribed pillars, one at the Sandagiri wihāra, and the other the so called Aetabaenduwa, about half mile from the temple near the tank (about these see later on). Dr. Goldschmidt found besides a large slab which has since been taken to Colombo, and the inscription of King Ila Nāga, which is inside the dāgoba, and was only visible as long as the dāgoba was being repaired; this inscription is the oldest and most interesting amongst those at Tissamahārāma. The Nāgamahā wihāra, which is mentioned here, was built, according to Mah. p. 130, by Mahānāga, the second brother of Dewānampiya tissa, who founded the kingdom of Māgama. It is the largest and most celebrated dāgoba at Tissamahārāma. Besides there is the Yatthāla wihāra where King Yatthālaka Tissa was born (Mah., p. 130), the Tissamahāwihāra, founded by Kākawanna Tissa, father of Dutthagāminī, (Mah., p. 131), and the Sandagiri dāgoba, all three in ruins now. The Nāgamahāwihāra was

* The Tisa mentioned is Mahācūla Tisa, the son of Khallātana, who was adopted by Wattagāminī.

† Rājāratnākari in Upham, *Sacred and Historical Books* II., 43; but according to Mah., p. 200, it was constructed by Dutthagāminī. Forbes I., 370.

‡ The Gāminītissa tank was bestowed on the Abhayagiriwihāra by Gajabāhu according to Mah., p. 223, Dip. p. 109.

repaired by King Ila Nāga (Mah., p. 217), who according to the Mah. was not the son but the grandson of Mahādāthika Mabānāga. The name Golagāma does not occur in this form in the Mahāvansa, but at p. 148 we have Goṇḍigāma, and at p. 143 there is mentioned a place Gawata (or Kapittha, according to the new edition by Sumangala and Baṭuwantudāwa), near Cittalāpabbata, which is called Goḍagamuwa in Sinhalese.*

5. Ruanwaeli Dāgoba, Anurādhapura. This is the oldest inscription that has been discovered at Anurādhapura, the others near the Ruanwaeli Dāgoba are from Meghavaṇṇa Abhaya (302-330) and the rest is still more modern. *Karaya* is to be taken in the sense of "restored" just as *Karahi* in the inscription of Nāgamahā wihāra. The Dakṣhiṇa and Abhaya wihāras were built according to Mah., p. 206, by King Waṭṭagāmini, B.C. 89. The reign of Gajabāhu is dealt with very shortly in the Mahāvansa (p. 223), a fact which is surprising with regard to the great number of inscriptions that he left.† This is the finest of all his inscriptions, the letters are very regular and clear on the stone, although not cut very deep. The form of the alphabet is the same as in the caves of Western India; the s has already adopted the round form (ꣳ).

6. Ratmalagala, near Ratmala tank‡ 2½ miles S.E. of Anurādhapura, near the road to Kurunaegala. There is a large square, 48 by 54 feet, beautifully smoothed, a bed to the east and a destroyed Dāgoba to the south. Two kings are mentioned in the inscription, Gajabāhu and his successor Mallaka Nāga. In the Mahāvansa Gajabāhu is called Wankanāsika Tissas' son, and so also in the inscription No. 5 from Ruanwaeli Dāgoba. Here we have marumanaka (the modern-munuburn-manorama) which generally in inscriptions means grandson, and I think that we have to state an exception here in the use of the word. There is another peculiarity in this inscription, viz., the use of the title *Dewānapīya* for all three kings, Wankanāsika Tissa, Gajabāhu, and Mallaka Nāga, which title, as we have seen above (No. 2, 3), is only applied to the great Tissa and to Waṭṭagāmini in other inscriptions. A village, Wihirabīja, is mentioned at Mah. p. 109, but not identified, and both Wihirabīja and Mūlaguṭika occur in Meghawaṇṇa Abhaya's inscription at Mihintale (below, No. 20).

7. Periyankulama, between Jayawaewa and Jetāwanārāma, on a flat rock by the side of a hollowed-out cave. There are many stone pillars near the place, which is N.W. of the Lankārāma, and S.W. of the Tanguttara Piriwena, at which last cave Moggallāna is supposed to have lived. The inscription is

* The Sinh. *goḍa* is generally derived from Skt. *garta*.

† Gajabāhu's expedition to India is not at all mentioned in the Mahāv., but it is related with all particulars in the Rājīwāliya, Upham, I. I. II., 229 ff. A part of the Sinhalese text of this passage of the Rājīwāliya was published by James Alwis in his introduction to the Sidat Sangarāwa, p. LXVI., comp. also Forbes II., 47 f.

‡ Ratmala tank was dammed by Bhātika Tissa II., according to Rājīratnākari (Upham II., 59), but it is also mentioned amongst the 16 tanks formed by King Mahāsena, Mah., p. 237.

on the whole very well preserved, but there are several clerical errors which I have corrected. The name of the *thera* Majima or Majiba occurs here and in No. 8, and also in an inscription at Piduruwagala wihāra near Sigiri (No. 43), but cannot be identified. A village, Patanangala, exists at present about 38 miles from Hambantota in the southern province, and it is also mentioned on the large slab from Tissamahārāma (No. 67), line 7, 8, 15, but I do not know whether it is the identical one.

8. Periyakaḍu wihāra. This is a rock temple, four miles to the north of Dehelgomuwa, a village eight miles from Kurunaegala, on the Dambulla road. The inscription is on a flat rock about 100 yards from the temple, generally overgrown with jungle; it is very well preserved, only in the 2nd and 3rd line two or three letters are missing. The Cakkabhāraka wihāra is mentioned here, and in an inscription at Wihāragala (No. 11), but not known from the *Mahāvamsa*.

9. Andarawaewa, near Elagamuwa, on the central road, 11 miles from Dambulla; flat stone, formerly used as a pillar. About half a mile off are extensive ruins at Korasagala. The inscription is imperfect, and does not allow of a translation, but the name of King Wahaba (66.—110 A.D.) is clearly legible on the stone.

10. Galwana, a stone in the bed of the spillwater stream of Mekiccaewa, about 120 yards from the high road at the 16th mile of the Anurādhapura-Trincomalee road. The inscription is tolerably well preserved, but the names of the two tanks contain clerical errors, so that they cannot be identified.

11. Wihāragala, 2½ miles west of Galenbinduru waewa, on the 20th mile of the eastern minor road, where it joins the Sipukūlama road. Two inscriptions, the first bears the name of King Wasaba, of which, curiously enough, the first syllable is omitted; the second that of Gajabāhu, with the usual genealogy. The tank mentioned in both inscriptions is the Uppala doniya tank, and there is also made allusion to the Pabbatārāmaya wihāra (*Mah.*, p. 207).

12. Tāmaragala, about two miles from the 13th mile post, Anurādhapura-Trincomalee road, Uddiyankulam Korle. Inscription imperfect, containing the name of Gajabāhu, with the usual genealogy.

13. Kaikāwa wihāra, four miles from Balalla, close to the road to Yāpahoo (north-western province). The inscription is near a small tank on the left from the footpath leading to the wihāra, quite overgrown with jungle, but very well preserved. The king is only called Aba here, without the usual genealogy, but the form of the character points to the time of Gajabāhu. There is another inscription on the top of the rock beyond the wihāra, in the same character, but too much defaced to allow of a translation.

14. Patabagawagala, at Niyadawane wihāra, about 4 miles to the west of Polpiṭigāma, a village 26 miles from Kurunaegala, on the Anurādhapura road. The inscription is almost totally

destroyed by the people walking about on the rock; the characters are the same as in No. 13, and the words Abahajita, "daughter of Abhaya," are clearly legible at the end of the first and the beginning of the second line.

15. *Dunumandalakanda*, 2 miles east from the 8th mile post on the road from Anurādhapura to Rambaewa. There are two inscriptions on the top of the rock forming the cave temple, one of 15, the other of 7 lines, both in a bad state of preservation. The first bears the name of King Batiya, the son of Gāmini Abhaya (line 1 and 2). This must be Bhātika Tissa II.; who according to *Mahāvamsa*, p. 224, was the son of Mallaka Nāga, not of Gajalāhu. The inscription, contains a grant of paddy fields, some of which can be identified as the Kanakagama-keta Mah., chap. 79, the Tulādhārawiyaketa, Mah., p. 217, but we know nothing about their site; Katugama may point to the modern Katragam, although this is in the southern district, as it was a celebrated place since the earliest times. The second inscription perfectly agrees in the style with the first, but the name of the king on it is effaced.

16. *Situlpawihāra*. This is the celebrated rock temple *Cittalapabbata*, constructed by Kākawanna Tissa, according to Mah., p. 131, 22 miles from Kirinde. There are several inscriptions at this temple, but only one is well enough preserved to allow of a translation. The king mentioned here is Kanittha Tissa, brother of Bhātika Tissa II. (see No. 15), and son of Mallaka Nāga (155-173, A.D.) The Mah., p. 225, relates that he repaired the edifice at Nāgadīpa, which refers either to this temple at *Situlpawihāra*, or to the caitya of King Mahā Nāga at *Tissamahārāma* (see above, No. 4). The *Dakkhiṇa* tank is not known from the Mah. but the Tissa tank is most probably the one situated in Rohana, which was extended by King Ila Nāga, according to Mah., p. 217. A distinction is made in this inscription as well as in others later on between the *aleyawawī*, "the channel tank," and the *kanawawī*, "the embankment tank," but it is difficult to say at present where the difference lies.

17. *Galgirikanda*, eight miles from Madawacchi, near the road to Jaffna. This inscription bears the name of King Batiya, but without any genealogy, so that we cannot ascertain which king of this name is meant. The characters, however, are those of the 2nd century, and we cannot go far wrong in ascribing it to King Bhātika Tissa II. The subject of the inscription is a grant of paddy fields which cannot be identified.

18. *Demaṭamal wihāra** at *Okkampitiya*, in *Buttala Waedirata*. This inscription also bears the name of Gāmini Abhaya, but I am doubtful whether it belongs to Gajalāhu, as it was found in the southern part of the island, while all the other inscriptions of this king are in the north. The temple, *Demaṭamal wihāra*, is about four miles east from *Buttala*, across the *Kumbukanāru*

* *Demaṭa* is the Sinhalese name for the *Gaeṇa* (in Pāli *seraṅṅikā*, Abhid. 554), but in the second part of the *Mahāv.* it is used just as if were a Pāli word (i. e. *Demaṭṭhapādattabaliyam*, Mah., 70, 11; at Mah. 74, 122, we find it in its Sinhalese form and orthography *Demaṭaval*).

river, and the inscription is on a perpendicular rock, quite overgrown with jungle, one half mile beyond the temple. It is very well preserved, but there are some clerical errors in it which are not quite easy to correct.

IV.

Inscriptions of Meghawaṇṇa Abhaya I. and II. (248-261 and 302-330).

19. Debelgalpansala, anciently Rangirilena, near Kahatagas-digiliya, on the 21 mile stone of the Anurādhapura Trincomalee road. There is an old dāgoba, a hole in the rock for a large patraya, six feet in circumference; an iron chain supported on broken wooden posts along the steps leading up a cleft between two rocks to the dāgoba and a small pond. The inscription is on a flat rock by the Pansala, tolerably well preserved; the characters differ very little from those in Gajabāhu's inscriptions. The king mentioned in this inscription is the youngest amongst the three brothers from the Lambakanna race Sanghatissa, Sanghabodhi, and Gothābhaya, whose history is related in the Attanagaluwaṃsa.* Unfortunately, we learn nothing from this inscription, nor from the others, neither about the way in which he ascended the throne, (comp. Turnour in the Ceylon Almanac for 1834, p. 175, and Alwis Introduction to the Attanagaluwaṃsa, p. 142), nor about the religious quarrels under his reign (Mah., p. 231 f.).

20. Mihintale. This beautiful inscription on the rock close to the entrance to the Ambasthala wihāra (Emerson Tennent's Ceylon, II., 608), originally occupied a space 27 feet long and 15 broad, but now the whole centre part of it is effaced, and only the beginning and end of each line can be made out. An account of the inscription was first published in 1850, by Captain Chapman, who gave a lithograph copy of it, but no transcript. The reason why I attribute this inscription rather to Meghawaṇṇa than to Gajabāhu is this, that it is stated in line 13 that he repaired the abode of Mahinda and his companion Bhaddasāla just as we find it related concerning Meghawaṇṇa at Mah., p. 232. A great number of tanks and paddy fields are mentioned in the inscription, of which only a few can be identified, as, for instance, in line 12, the Wihirabijaka and Mulaguṭika, which we already met at Mahā Ratmala (No. 6). A translation of the whole cannot be given on account of the imperfect state in which the inscription is.

21. Ruanwaeli Dāgoba, Anurādhapura. There are four inscriptions in one row on the pavement in front of the eastern altar, all four more or less damaged by the people walking about on them. The first in beginning from the left bears the name of [Meghawaṇṇa] Abhaya, son of Dolakamataya, minister to King Mahāsena, who is mentioned at Mahāv. p. 235 (comp. J. C. A. S., 1879, p. 6). Towards the end of the inscription (line 15) we find again the name Mekawana Aba maharaja, but

* Comp. Nājwāliya, Upham, I. I., p. 234.

this is most probably Meghawaṇṇa II., the son and successor of Mahāsena (302-330); after this follows the date of the inscription, viz., the third day in the bright half of Majimodini (March-April) in the year Ataligita (?). The second inscription is in a much worse state than the first, and there is hardly anything legible except the name, Tisa, in the first line, which, of course, does not help us in any way. The third bears in full the name of the wife of Bhatiya Tissa, mother of Meghawaṇṇa Abhaya. We know nothing from the Mahāvansa about this queen, nor is it related anywhere that Meghawaṇṇa was the son of Bhatiya Tissa. The whole remainder of the inscription (18 lines) is unfortunately too much damaged that we might draw any conclusion from there. In No. 4, line 6, we find again the name of King Meghawaṇṇa, but here with the addition Sirinaka Maharajahaputa "son of King Siri Nāga."

Now in an inscription at Kārambagala, (21^a) near Koggala (called Bakagalluddhavāpi at Mah., 75, 127.) nine miles from the Ambalantota rest-house in Hambantota district, where hardly anything is legible, we can read the name of the King Naka, Mahasena maharaja, and this shows that Mahāsena was also called [Siri] Nāga, and that consequently the king mentioned here was his son Meghawaṇṇa II.

22. Weherabaendigala, 100 fathoms from the 20th mile post of the Madawacchi-Horowapotana road; there is a broken dāgoba about 30 yards in diameter, and on the top of the rock an inscription in five lines of which only one is legible; it contains the words Abaha Megha

23. Sandugiri wihāra at Tissamahārāma,* octagonal inscribed pillar (see above No. 4). The greater part of the inscription is destroyed, but there is still clearly legible (on the side which is marked D) the name Tisa maharajaha marumanaka raja . . . Abaha puti Rohinika Gamiṇi "Abahu Rohinika Gamiṇi Abhaya, son of Abhaya, grandson of King Tisa." The genealogy, as it is given here, would rather point to Rohinikaḥ Gāmini being a son of Gajabāhu, but as he is not mentioned in the Mah., and as the characters are rather more modern, he may as well be a son of one of the two Meghawaṇṇas. There is also mentioned a queen, Siladewi (on the side marked B), in connexion with Wasabha (whose wife is called Chettā at Mah., p. 220) and the tanks of Dūra and Tissa, both situated in Rohana. (Comp. No. 1).

24. Rugam tank, 22 miles from Batticaloa on the new road to Badulla. This inscription was discovered by Mr. Holland, and described in the Proceedings of the Ceylon Asiatic Society, 1870-71, p. xxvi, where also a facsimile is given. It professes to be very ancient as in the first line we read the name Yaṭalaka Tissa, son of Mahānāga, who was born at Tissamahārāma, when his parents were on the flight from Devanampiya Tissa's queen (Mah., p. 130). The form of the character, however, shows with certainty that it cannot be so old, and that another Yaṭṭhālaka

* Forbes II., 188.

† The name Rohinimitra occurs in the inscription No. 8, from Sabsette Journal of the Bombay Branch Royal Asiatic Society, V., 15 ff.

Tissa unknown in the books must have existed afterwards. In the second line we read Abamaharaja, and this is the reason why I have placed the inscription here, although there is no positive proof that it belongs to one of the two Meghawannas. The rest is unfortunately too much defaced to allow of a translation.

V.

Inscriptions of the first four Centuries, the exact date of which cannot be ascertained.

Here we have to mention first of all the numerous cave inscriptions of which I only give some characteristic specimens.

25. Paramakanda, about one mile from Tonigala (*see above*, No. 1, and comp. J. C. A. S., 1853, p. 181, ff.). There are four inscriptions, two of them high up on the overhanging rock, one quite illegible, on a stone near the entrance to the priests house, and one on a perpendicular rock above a small natural tank close to the wihāra. I only give here the last one, as the others offer no peculiar interest :

Parumaka Abaya puta parumaka Tisaha Dutaka

It is very tempting to identify the last fragment of a name with Dutthagāmini, and the form of the character would not object to the identification, but as there is no other inscription which belongs with certainty to his time, I preferred not to put it in so prominent a place. If, hereafter, anything is found to confirm my identification, this inscription will have to be placed at the head of the whole collection.

26. Wirandagoda Mukulāna, a small temple about three miles to the north of the 17th mile-post on the road from Puttalam to Anurādhapura. There are four inscriptions in four caves on different sides of the temple. The place is quite overgrown with jungle, and the temple must have been deserted a long time ago. It was built according to tradition by Prince Sālikumāra, the son of Dutthagāmini (Mah. 199 f.) in 137 B.C. (comp. Forbes, I., 236), but the blunders in the inscriptions show clearly enough that they must be about two or three centuries later. I here give two of them, putting in brackets the words that are missing on the stone :—

a. Jotiteraha [putaha] mabasudasane upasaka Tisaya teraha nagalene. "The large and beautiful rock cave of the therā Tisa, son of the therā Joti."

b. Parumaka Sumana putaha Cuḍasumana ca bata Tisagutaha ca [tudissa lene sagasa]. "The cave of Tisaguta, son of the brahman Sumana, brother of Cuḍasumana [is given] to the priesthood of the four quarters."

The names are all of very frequent occurrence, and it would be useless to try to identify any of them. In the translation of (a) I have left out upasaka "lay devotee," which is the contrary of therā, and cannot be applied to the same person; one of the two must stand by mistake.

27. Wessagiri wihāra, near Anurādhapura. This, according to Mah., p. 123, is the place where the 500 vaiṣyas that had been

ordained by the chief therā, sojourned, while the 500 eminently pious persons sojourned at Issarasamanaka, the present Isurumuniya, which is close by. The temple of Wessagiri must have been deserted a long time ago, as at present there is nothing to be seen but empty caves and inscriptions. Of the latter I counted more than a dozen, each in a separate cave, but some of them are almost illegible, as the rock rapidly decays under the influence of the humidity. I only give three of them in transcript:

a. Parumaka Palikadasa bariya parumaka Surakita jita upasika Citaya lene sagasa catudisa. "The cave of the lay-devotee Citrā, wife of the parumaka Palikada, daughter of the parumaka Surakita [is given] to the priesthood of the four quarters."

b. Anikaṭa Sona pitaha bariya [u] pasika gayalene. "Cave of Anikaṭa, father of Sona [and] of his wife the lay-devotee."

c. Galadarunagaya puta dewaha lene agata anagata catudisa sagasa. "The cave of Dewa, the son of Galadarunāga [is given] to the priesthood of the four quarters present and absent."

28. *Mihintale*. Besides the large rock inscription of King Meghawaṇṇa Abhaya, described in No. 20, there is a great number of smaller inscriptions on the rocks around the Ambasthala Dāgoba and on the way up to the Aetwihāra:

a. Inscription on the brow of the cave east of the broad flight of steps leading to the Ambasthala:

Tisasa Māniya lene sagasa. "The cave of Tisa Māniya (?) [is given] to the priesthood."

b. Jotisana terasa atiwasika* Budasumanadata terasa lene sagasa. "The cave of the therā Buddhasumanadatta, pupil of the therā Jotisana is given to the priesthood."

c. Rājagirilena (on the opposite hill):

Parumaka Sena puta Baḍakajaka parumaka Senaha lene sagasa. "The cave of the parumaka Sena, son of the parumaka Sena Bhaddakacchaka [is given] to the priesthood."

d. Baḍakajaka parumaka Tisa puta parumaka Saḍagataha lene. "Cave of the parumaka Saḍḍhagata, son of the parumaka Bhaddakacchaka Tisa."

e. De [wa] napiya maharajaha Batiya ya bika . . . [u] pasika Wajakawaya lene. "Cave of the lay-devotee Wajakawaya (?) . . . of the king beloved of the gods Batiya."

It is impossible to decide whether this inscription belongs to the first or to the second Bhātika. The reign of the second is dealt with very shortly in the Mah., but concerning the first there is a statement at p. 213, that he built a thūpa at Ambasthala, and that he remained there till it was completed.

f. On an almost inaccessible rock half way down the east side of the Sela caitya hill:

Batiya Manalikaciya puta parumaka Asamanaba lene sagasa. "The cave of the parumaka Asamana son of Bhātika Manalikacchiya [is given] to the priesthood."

* Atiwasika = Pāli antewā-ika, as, for instance, in an inscription from Saūchū, near Bhilsa (No. 191 in Cunningham's Bhilsa torres) Ayachūḍasa dhamakathaka antevāsino Bālamitasa dānaṃ.

g. On the road to the Sela caitya. Three large images of Buddha lie broken near the cave:

Parumaka Gata puta parumaka Sumanaha lene agata anagata catudisa sagasa. "The cave of the parumaka Sumana son of the parumaka Gutta [is given] to the priesthood of the four quarters present and absent."

h. On the flat rock close to the steps leading to the upper Dāgoba. This inscription originally occupied eight or nine lines, but a great part of it is effaced now through the weather and the feet of the worshippers, so that a translation is impossible.

29. Nettukanda, or Diulwaewa, 3 miles from Kalaṭagasdigiya, which is 21 miles from Anurādhapura on the Trincomalee road. There is a number of inscriptions at this place, some of them cave inscriptions, others on the flat rock. We begin as usual with the cave inscriptions.

a. Parumaka Welu putana lene agata anagata catudisa saḡaṣa. "The cave of the sons of the parumaka Welu [is given] to the priesthood in the four quarters, present and absent."

b. Warakapi gamika puta gamika Tisa puti Utiya lene agata anagata catudisa sagasa dine. "The cave of Utiya, son of the villager Tisa, son of Warakapi the villager, etc."

c. The inscription in two lines on the flat rock on the right contains a grant of paddy fields to the Nagariya wihāra, and there is also mentioned at the end of line 1 the Nagariyawawi, which is most probably the modern Nuwara waewa near Anurādhapura. The Badiwawi, at the beginning of line 2, is the present Baendiwaewa, eight miles from the temple.

d. On the left side there are two inscriptions, one of three and one of two lines. They contain nothing but an enumeration of tanks and corresponding paddyfields, which are dedicated to the same Nagariyawihāra. Similar inscriptions concerning tanks and paddyfields are in good number in Ceylon, and they would be very interesting for the ancient geography of the country if there was a possibility to identify at least part of the names contained in them. Unfortunately we know nothing about the Nagariyawihāra, except that there is at present a temple called Nāgirikandā, 5 miles east of the central road at the 103rd mile from Jaffna, the ancient name of which, however, was Bamanogiriya, and which contains an inscription in somewhat more modern characters (*see below* No. 97).

30. Galgamuwa.* This inscription is on a perpendicular rock close to the bund of Galgamuwa tank, and about 1½ mile from the village Galgamuwa on the road from Pādeniya to Anurādhapura (North-Western Province):

Raja Abayasa puta Waddhamana gama Mahamabaja ha sagasa wawi ca. "Waddhamāna, the son of King Abhaya [gave] the village Mahamabaja (?) and the tank to the priesthood."

We do not know who this Waddhamāna was, and therefore cannot ascertain which amongst the different Abhayas was his father. The Galgamuwa tank was constructed by King Mahāsena according to the Rājāratnākari (Upham, I. I. II, 69, III,

237), and perhaps the inscription may belong to him, as he was the son of Meghawaṇṇa Abhaya I. In this case Waddhamāna would only be a title (comp. J. C. A. S. 1879, p. 7).

31. Dunumaṇḍalakanda (see No. 15), over the entrance to the cave containing an 18 cubits image:

Gamika Pacala puta, gamika Duṭṭaka Tisa puta gamika Abayaha lene agata anagata catudisa sagasa. "The cave of the villager Abhaya, son of the villager Duṭṭaka Tisa, son of the villager Pacala [is given] to the priesthood, etc."

We have here again the name Duṭṭaka Tisa which we met before at No. 25, and which as far I can see at present has nothing to do with Duṭṭhagāmini.

32. Maradankadawala, half mile from the high road, at the 136th mile post from Jaffna, Māminiā Korle.

a. Upasaka Culusa lene sagasa.

b. Dowateraha lene agata anagata catudisa sagasa.

33. Gaetalagama in Allagala Korle, Nuwara Kalāwa, 15 miles from Anurādhapura; inscription on a rock near the Botree and wihāra, about 1½ miles east of the 125th mile post on the central road:

Upasaka Dabakaha Wetigopakasomaha upasika Mitadewaha. "Cave of the lay-devotee Mitadewā, wife of the lay-devotee Dahakawetigopasoma."

34. Aembulamba, within a mile or two from Maenikdananuwara,* turning off from the high road between the 40th and 41st milestone from Kandy (Central Province).

a. Pacina raja puta raja Abayaha puta Tisayaha lene agata anagata catudisa sagasa. "The cave of Tisa, son of King Abaya, son of the king of Pracina."

There are two more inscriptions at this place, which are only partially preserved.

35. Panikkankulama Dāgoba, about one mile from the central road, and half a mile from the western minor road at Destrawalliya, Māminiā Korle: there are two inscriptions, a short one of two lines in a cave, with the usual contents, and one of ten lines on the flat rock, which is too much damaged to allow of a translation.

36. Giribāwa* in Magool Korle, five miles from Gallena wihāra (see No. 2), North-Western Province:

Gāmini Abayasa puta Tisayasa lene Sihapane agata, etc. "The cave of Tisa, son of Gāmini Abhaya in Sihapana (?), etc."

37. Talpiṭiyāwa, about one mile to the west of Keppiṭiyāwa, a village 22 miles from Kurunaegala on the Anurādhapura road (N.W.P.):

a. Damarakita terasa lene sagasa.

b. Upasika Nagulaha lene sagasa dina.

38. Seruwāwa, about four miles north-west of Wellawe, a village six miles from Kurunaegala on the Anurādhapura road

* Maenikdana Nuwara is about three miles from the Government Agent's rest-house at Lenadora midway between Nālanda and Dambool. There are the ruins of a palace at the entrance of which is a stone bearing an inscription in Sinhalese character.

* A translation of a modern inscription at the same place was given by A. O. Brodie in the J. C. A. S. 1848, p. 51.

(N.W.P.) The wihāra is on the top of an immense rock to which 200 steps lead. The inscriptions are on the rock forming the cave temple:—

a. Parumaka Yasopalaha lene agata, etc.

b. Parumaka Yasopalaha jayapa saraya lene.

39. Ganekande wihāra, 3 miles S.E. of Nikawaewa, a village 31 miles from Kurunaegala on the Anurādhapura road. The inscriptions are on the perpendicular rock over the wihāra, which is totally covered with writing. The letters are very small, and become only legible by climbing on the roof of the wihāra; the characters are a little more modern than those in the preceding inscriptions.

a. Sida Wiya pukanaene catudisika sagasa. Cuda Tisa jetaka Baranake anajiwi.

"Hail! The tank cave of Wiya (?) [is given] to the priesthood in the four quarters. Cuda Tisa the chief and Bharana his bondsman."

b. Parumaka Weluputaha parumaka Gilikanagaha lene sagasa dine.

"The cave of the parumaka Gilika nāga son of the parumaka Welu is given to the priesthood."

c. Under this is an inscription of three lines in smaller characters, which is not very well preserved, and abounds in clerical errors, so that I do not attempt a translation.

40. Kabaella lene at Dāgoma, 3 miles east of Keppitiyāwa (see No. 37). Inscription on an overhanging rock with the usual contents.

41. Peṭiyāgala, about a mile from No. 40. Inscription over the roof of the temple:

Parumaka Sumana puta Somadataha lene.

42. Ranagiri wihāra at Dewagiriya, about four miles north of Diyatura, a village 17 miles from Kurunaegala, on the Trincomalee road. Several rock temples, of which one contains a cave inscription with the usual contents.

42a. Eriyāwa tank, $\frac{1}{2}$ mile from Eriyāwa pansala, four miles from Meḍiyāwa near the road from Kurunaegala to Anurādhapura (Upham, l. l. III, 236.) The inscription is on the flat rock close to the tank; the characters very ancient and cut very deep:

Paru [ma] ya Hipaha puta . . . kaha dine. Ima wapi Dipigala* wiharaha niyato sagasa.

"The son of the parumaka Hipa gave this to . . . This tank is dedicated to the priesthood of the Dipigala wihāra.

Unfortunately none of the names in the inscription can be identified, and the construction of Eriyāwa tank is not related in the Mahāvamsa. A temple, Erakavila, though, is mentioned at Mah., p. 237, which may be identical with the still existing Eriyāwapanasala (about $\frac{3}{4}$ mile from the tank on a high rock.)

43. Pidurugala wihāra near Sigiri.† The temple is on the eastern side of the celebrated Sigiri rock where King Kassapa had his fortress, about two miles from the village (Emerson Tennent's Ceylon, I, 392), and the inscription is on the rock forming the cave temple:

* Dīpi in Pāli means "a leopard" Sinh. diwi.

† Comp. the articles of T. W. Rhys Davids, J. R. A. S. vii., p. 191, and Blakeley, *ibid.* viii., 53.

Kolagāmasāwapaṭa Majjimayasa jītaya Tisā dewiya lene sagasa.

"The cave of Tisa dēwi, daughter of Majjhima, son of Kolagāmasāwa* [is given] to the priesthood."

There are two more inscriptions in smaller characters underneath which cannot be made out.

44. Gane wihāra, two miles west of Hiripitiya, a village 12 miles from Kurunaegala on the Anurādhapura road. There are three inscriptions, two cave inscriptions on the rock over the temple with the usual contents, and one on the edge of a stone bed close to the wihāra. I only give the last:

Upasaka Welunakaha sihasane.

"The lion throne of the lay devotee Welunāga

45. Patahamulla, one mile east of Hiripitiya. There are three rock temples and several caves containing inscriptions with the usual contents. I only give that in the cave at the back side of the rock which is now totally filled up with sand, and quite dark, so that it requires a candle light to see it:

Gamika Malijita Sujataya lene, &c.

"The cave of Sujātā, daughter of the villager Mali, &c."

There is also an inscription on a separate flat stone lying in the temple ground at the bottom of the rock in somewhat more modern characters partially effaced.

46. Kottarakimbiyāwa, an old and deserted rock temple, quite overgrown with jungle, about $\frac{1}{2}$ mile east of the 17th milestone on the Kurunaegala-Anurādhapura road, and not far from the Hakwaetuna-oya. The inscription is on a perpendicular rock at the southern extremity of the building which is now only a huge mass of ruins; it contains three lines and is very well preserved but full of clerical errors which render the translation rather difficult:

Payatī theraha lene savayīṭha . . . saddhamasa (2) saganhaṭṭhaya wāsawasika sapari [wa] taka tera samaka sata parisajatu (3) ma bati gamaka wawīya wasakadata ha patiri me lenahi nawanikate.

"This was called the cave of the thera Payatī . . . an abode for the rainy season to the priesthood of the true religion together with the robe† An assembly of a hundred theras have restored for themselves the tank of Batigama belonging to Wasakadatta at this cave"

47. Gallaēwa wihāra, deserted rock temple, about three miles from Mediyāwa (N.W.P.). There are four inscriptions, three of them in caves which offer no peculiar interest, and one in three lines at the top of the rock north of the cave; this is very difficult to read as the letters are not cut deep and are almost totally washed away by the rain. In the first line I could only decipher with certainty the word mahawiharāhi. The characters are rather more modern than those in the cave inscriptions, and there

* For Kolagāmasāwa comp the name Colondo in the Rājīwāliya (Upham I. I, II. 22.) where Sooginiya must be corrected to Siginīya.

† Comp. line 3 of the cave inscription No. 18 at Nāsik (Transactions of the Second Orientalist Congress, p. 331) where we have wasavuthānam instead of wasawasika, and āvaranāy instead of parivātakā

is especially one character I have not met anywhere else, consisting of a curve from the left to the right with a dot in the middle. I do not know what this character means, as also in Burnell's South Indian Paleography no dotted letters are given.

48. Diyabacta, large rock temple about three miles from Gallaêwa near the cross road that leads from Balalla to Yāpahoo and Rangama. There are four caves containing inscriptions, with the usual contents, and a large rock outside of the temple ground across a little river. This rock must have been covered originally with a long inscription, but now only some fragments are visible, that can give us no idea about the subject of the whole.

49. Pūjāgala, 3 miles from Hiripitiya. Inscription in six lines on the top of a large rock, rather difficult to reach. No traces of any building in the neighbourhood. The inscription bears the name of the son of a minister Mahānāga, and there is also mentioned twice (lines 1 and 2) a place Maha Aṭaya or Maha Araya, but unfortunately too many letters are missing that we could attempt a translation. The subject is evidently here also as in most of the other inscriptions, the donation of some paddy fields, as can be seen from lines 4 and 5, where we read . . . kubari sagahata waya mahawi [ha] rahi.

50 Galwaewa, 3 miles from Wāriyapola, a village 13 miles from Kurunaegala on the road to Puttalam. There are two inscriptions, one in a cave over the entrance to the temple, and one on the top of a steep rock about 50 yards from the pansala. The first is easy to read:

Upasaka jetakaha Muḍaha putaha Muḍaha lene.

"The cave of Muḍa the son of Muḍa, chief among the lay devotees."

The second is much more difficult; it contains six lines, of which the first four are tolerably well preserved, but abound in clerical errors. I therefore somewhat hesitate in giving a transcript from a photograph taken by me, and especially in attempting to translate the inscription:

Siddham. Lohiyaha ma tera tabi maḍaha . . . maḍawayili tumaha. 2. . . . dakapati bumi karihaka cetahata dina Lohiya hata ma wijitahata tabi 3. cetama ca madahata ha wawi ma tera majibaka buma ya saraya. 4. bamanaha gama wawi hima Mahakacayaha parama puli wiha 5. iata ma tayi wawisariha

"Hail! The Maḍa temple (?) established by the Thera Lohiya at the Maḍa tank by himself after having seen the karishas of land were given to the caitya. To Lohiya and to Wijita [was given] the established caitya and the Maḍa tank [constructed] by the Thera Majjhima; the land and the the tank of Bamanagama of Mahakaccāyana the chief sage to the temple; the tank of the minister

Probably instead of Maḍa we have to read Muḍa, as in the first inscription, and this may correspond either to Muta or to Munḍa. The names of Majjhima, Wijita, and Mahakaccāyana are frequent enough, but it would be useless to identify them with any of the historical personages known under these names.

51 Ridi wihāra, about $\frac{1}{2}$ mile south of the 12th mile post on the road from Kurunegala to Matale. This temple is one of the most celebrated in Ceylon by its large collection of ola-books (See L. de Zoysa's Report on the inspection of the temple libraries, p. 6). The ancient name of the place was Ambaṭṭhakola lena (Mah. p. 167, Turnour's reading is incorrect), the temple Rājatalena* wihāra was built by Amandagamini, A.D. 20 according to Mahāvamsa, p. 215, but the tradition current in the place is that it was founded by King Duṭṭhagāmini. There are several fragments of inscriptions on the flat rock near to an old Dagoba, but only one is well enough preserved that at least a part of it can be made out. It begins Siddhisaddhamake sū. After this comes most probably the name of the king which is not quite legible on the stone, and in the second line I believe I have deciphered a part of the ancient name of the place Abaṭṭha [kolalena].

52 Alutgalwihāra Nuwaragam Koile, small temple about 1 mile north of the western minor road (from Kekirāwa to Timburaewa) leaving the road two miles east of the place where it is intersected by the Kurunegala Anurādhapura road. Another Galwihāra is on the side of the road close by, where there is a beautiful hall but no inscriptions. The Alutgalwihāra inscription is on the edge of a cliff close to the pansala and is in perfect preservation.

Siddha mahārājā bīkawawīya cetakarihi sīgawīye cetakarihi talataraṇiketaḥ cetakarihi (2) uliwawīya cetakarihi punagamakawawīya cetakarihi wiharakaketaḥ cetakarihi (3) pariwatakaketaḥ cetakarihi talawiyaketaḥ cetakarihi (4) lisa teraha karāḥi likitakā

We have here four tanks and four corresponding paddy fields

bīkawawīya	talatarawiketa
saga[wa]wīya	wiharakaketa
uliwawīya	pariwatakaketa
punagamakawawīya	talawiyaketa

Karihi is evidently the Pali karisha and ceta is a numeral that indicates the number of karishas over which each of these tanks and paddy fields extends, I suppose that it must be catur although I can give no other instance of the change of a to e in the middle of a word. Two of the paddy fields mentioned here, viz., those of Wiharaka and Pariwataka are already known from the inscription at Ratmalagala (No. 6), the talatarawiketa corresponds to Pali tuladhara "the jeweller's field" analogous to the tuladhārapabbata, Mah. p. 143, 217†. Bīkawawīya and sīgawawīya require no explanation, uliwawīya is isbhikāḥaṇi "the brick tank" punagamakawawīya occurs also in Meghaviṇaya's inscription at Mihintale (No. 20) but cannot be identified. The concluding sentence in the fourth line means "This was written in the time of the thera Tissa, but we do not know who this thera Tissa was just as little as we know the name of the mahārāja "great king" mentioned in the first line. The form of the

* Concerning this name see the legend related at Mah., p. 167 and in Zoysa R.p., p. 6.

† A village Tuladhara is mentioned at Mah. 46, 12.

character however shows that the inscription belongs to the third or fourth century A.D.

53. Dewagiriwihāra, 3 miles east of the village Galgamuwa, on the road from Pādeniya to Anurādhapura (see No. 30). There are two inscriptions, one near a small tank at the entrance to the temple which is partially destroyed by the people walking about on the stone, and one on a rock behind the temple; I only give the first words of No. 1 which can be made out with certainty.

Siddham Cetawaluka wiharahi yaṭakubare nawa karahi, &c.

But No. 2 I give in its whole extent:

Sisitawanaka wiharahi (2) nawaha gamaketahi (3) cetahi karihi kubare.

"In the Sisitawanaka wihāra on the nawahagāma field the paddy land [extends] over four (?) karīshas."

54. Galwihāra. This is about 8 miles north of the 14th milestone on the road from Anurādhapura to Puttalam. The inscription is on a large rock near the temple, and is on the whole very well preserved, only the first and last lines are somewhat damaged. This inscription also contains an enumeration of tanks and corresponding paddy fields, of which only a few can be identified as the talatarawiketa which we met at Alutgalwihāra (No. 52); as for Acawiketa we can compare Acagiri and Acanagara at Tonigala (No. 1), other names as Bamanawiketa and lajakawiketa are easily explained.

55. Tammanakanda, Kenda Korle, 5 miles from Mekiccaewa, a village 15 miles from Anurādhapura on the Trincomalee road. Several flights of stone steps, a pansala and fine dagoba completely dug out. There are two inscriptions on the flat rock, one of eight lines close to the summit, and one of 21 lines a little lower down, both of them only partially preserved. In both inscriptions we find the name Nakapawata-wihara, which seems to have been the ancient name of the place (also mentioned at Mah. 70, 10) and several other names as Upalabijaka*, Pajalaka, Utarapura, &c., which cannot be identified. I give the transcripts of both inscriptions as there is a possibility that some of the places mentioned may be found out hereafter, but I do not attempt a translation as the present state of the inscriptions is too imperfect.

56. Aminicciya near Korwaewa, one mile east of the 28th mile post of the eastern minor road (from Kekirāwa to Dacci Halmillāwa). Inscription tolerably well preserved (except the first line and the end) but full of clerical errors. The characters are a little more modern than those in the preceding inscription, and some of them are doubtful.

57. Kirinde, village on the south coast 22 miles east of Hambantota. Inscription on a large perpendicular rock close to the seaside, about $\frac{1}{2}$ mile from the village.

Siddham. Aparamito lokehi Buddha same nati athāne parimaṇḍale be (2) savanyutopeto anutaro

* Uppalavanna is a name of Vishnu, Mah., p. 47, Uppalarannā a name of an eminent nun who was one of Gautama's aggasāvikkās, Dhamm. 213.

† The name is given in its Sinhalese form at Mah. 74, 97; it originally belongs to the river Kirinde oya which passes through the Tissamahārāma tank and falls into the sea at Bundala.

saṭhe mahesarane lakicake Budha nimi (3) sayambhu me
galahi wihera nira nama Budha
saranagata micīya diṭṭika bimḍiya niyate.

"Hail! in the boundless universe there is no equal to Buddha,
not bound by space, all covering, endowed with omniscience,
unrivalled, the Teacher, the great refuge, the wheel of prosperity
is Buddha the self-existent. The wihāra on this rock called
. is granted to who
has put his trust into Buddha having reduced the heretics.

The inscription is interesting for its contents, as it is the only
one in Ceylon which contains a praise of Buddha as its principal
matter, and the grant to the temple only as an appendix to it;
and also for its language, as I will show hereafter in an especial
paragraph. The name of the temple and of the grantee are
effaced, but the inscription clearly belongs to the first or second
century A.D.

58. Weragala near Kattambuwa, 5 miles north of the 18th
milestone on the road from Anurādhapura to Puttalam. Two
inscriptions on a large rock both imperfectly preserved, one of
four and one of eight lines. In the first the word kahawana
Pāli kahāpana occurs three times, and this is the earliest instance
of the word used in inscriptions*. (As for the use in Pāli books
see Rhys Davids *Ancient Coins and Measures of Ceylon*, p. 13).
In the second we have the names Kubaragama (twice, line 2
and 7), Sumanagama and the Maharuka tank, which is identical
with the present Rukadawaewa (in Fraser's map) close by; besides
the word cetakarihi occurs frequently, and the whole inscription
is very much like that of Alutgalwihāra (No. 52).

59. Hammillagala between the road from Anurādhapura to
Puttalam and the western minor road, not far from the place
where they meet (Timbiriwaewa). The temple is on a large rock
and the inscription a little below; it is very much damaged by
the weather and the people walking about on it, especially the
beginnings of the lines are totally destroyed, so that a translation
is impossible. The subject is here also as elsewhere tanks and
paddy fields.

60. Ottapuwa wihāra on the western minor road, 7 miles from
where it joins the Puttalam road. The temple is close to the
road and the inscription on the same rock near a small tank.
This also, like No. 59, is in very bad preservation, and it seems
that this is partly owing to the quality of the rock which is not
so solid in this district as on the eastern side.

61. Habarane, 15 miles from Dambool on the road to Trin-
comalee. The temple is about $\frac{1}{2}$ mile from the rest house on the
road to Kekirāwa, and the inscription on an immense rock a
little above the temple where there is a tank. This is the finest
amongst the older inscriptions in Ceylon, and it was first of all
made known in Europe by Prinsep, who published a fac simile
in the *Journal of the Royal Asiatic Society*, vol. V. p. 554
(comp. Wilson *Ariana Antiqua*, p. 33). Prinsep deciphered a

* It also occurs in the inscription No. 18 at Nāsik which may be about the same
age as ours.

few words, but did not give either a transcript or a translation of the whole. As for a transcript it is easy enough, as the letters are very well preserved from beginning to end, and a translation also can be given of the text excepting a few words only of which I do not know exactly whether they are proper names or not. Unfortunately we cannot give the exact date of the inscription as all the proper names are either unknown from elsewhere or too common to allow any conclusion. Dr. Goldschmidt attributed the inscription to Meghawaṇṇa II., because this king made great offerings at Ambasthala, but this is no sufficient proof. The Abivaḍamanawawī mentioned in line 1 is most probably the one constructed by King Wasabha according to Mah. p. 222, the Atiwawīya, "elephants tank," is not known from anywhere else, the Wadiwasara, in line 3, is possibly a mistake for Paḍi "the Paḍiwil tank" mentioned frequently in later inscriptions* (see Mahinda's inscr. at Ambasthala A. 40, and the four pillars at Rankot Dāgoba, Polonnaruwa). The date of the inscription is given at the end as the seventh day in the bright half of Majumodini in the year puwayasa Sawanaka†. Mr. Burgess suggests that this may be called the Srāvana year in the same way as we meet in Indian inscriptions a Pausa year and a Vaiçākha year (comp. Ind. Art. VI. pp. 22, 25, VII, 35, Burgess Sūrya Siddhānta XIX., 17)

62. Thalagala, 4 miles south-west of Hamillagala, 14 miles from Anurādhapura on the Puttalam road. Big rock with Dāgoba on the top. Two inscriptions, both of three lines, the letters of the first are beautifully clear, those of the second rather indistinct; both are only partially preserved, and therefore I cannot give a translation. In the first line of the second at least one sentence is legible, which runs as follows: Lakaya uwaramaya Abbhaya dīni "The Lankā‡ uwarāma was given to Abbhaya."

63. Kumbukwacwapansala, near Anurādhapura-Kakudhavāpi mentioned at Mah. p. 88. Not more than two lines legible.

Siddham . yanakapāratawī wiharali bikusagahaṭa (2) ja kahāwana dana jina paṭisatariya

64. Ratgallācagama wihāra near Mediyāwa (N.W.P.) Two inscriptions on a flat rock close to the temple both of six lines, of which the older one is almost totally destroyed by the natives who are accustomed to burn straw and chaff on this rock after threshing their corn. The letters that are not burnt away are easy to read, as they are a foot long and nearly an inch deep, so that the rain had no influence on them. In the first line we read the name of a king Mahānāga, which is a frequent one in Ceylon, so that we cannot make out the date of the inscription from this, and in the second Pabawilaka which is possibly a mistake for Paḍiwilaka, the Paḍiwil tank (see above No. 61). Lines 3 and 4 are totally broken up, and in line 5 and 6 also nothing can be made out with certainty.

* The name first occurs in the inscription at Nettukanda (No. 29).

† This I have corrected instead of *avsnaka*, which is on the stone.

‡ There is one Lankāwihāra, near the Ariṭṭha mountain at Mah. p. 127, and another place Lankāgiri Mah. 70, 88.

The second inscription is not burnt but as the letters are not so large and not cut so deep, it has suffered severely from the rain. The characters are rather more modern, and perhaps the inscription may belong to the subsequent period (5th-7th century) but this cannot be made out with certainty, like all the later inscriptions it abounds in clerical errors. The subject is not as usual tanks and paddy fields, but the construction of dining halls (asana danasala comp Mah I p 248, and chap 39, 19) and the presentation of water strainers (parissavina Mah p 220) to the priests.

65 Rājanganē*, 3 miles west of Mahāgalkadawala a village on the road from Padeniyā to Anuradhapura. The inscription is on a perpendicular rock opposite to the temple and was partly underground when I visited the place and had it dug out. The characters are the same as those in the second inscription at Mediyawa and also the subject seems to be the same as in the second line we meet with the word danasala. This inscription also is full of clerical errors, and some of the characters are quite unknown so that I can only give a *fac simile* for the present.

66 Halumbagala wihāra Magulōtata Korale Wannī hat Pattu about 6 miles from Nikaweratiya a village 2½ miles from Kurunegala on the road to Puttalam. This rock temple contains three inscriptions two of them cave inscriptions with the usual contents, and one on a flat rock at the entrance to the wihāra which is now almost completely destroyed by a flight of steps that has been cut afterwards without minding the inscription. On both sides of the steps a few letters are legible, which contain nothing that can help us in finding out the date of the inscription.

67 Slab from Tissamaharama, now in the Colombo Museum. This was found some years ago at the Tissamahāramā founded by Kakawanna Tissa (see above No 4), and kept in the Assistant Government Agent's quarters at Hambantota. It is almost completely preserved and is the finest specimen we have of an inscription of the fourth century, A.D. The names mentioned in the inscription Buddhadasa Mahinda Mahāsena Abhaya Jettha Tissa are all common enough in the fourth century, but neither of the two kings mentioned in the Mahāvamsa under the name of Jettha Tissa was succeeded by a son of the name of Abhaya, and besides we do not know if these are kings of Ceylon or only of Māgama. Pidanigala, now called Patanangala, is a rock about 38 miles east of Hambantota, where there are fragments of an ancient inscription.

67a Angulukolawihāra, about 3 miles from Kirinde on a jungle path. Inscription on a flat rock where there are the remains of a dagoba†. Line 1 and 2 only, partially preserved, line 3 and 4 completely,

. . . maya pasara capahara karāhi (2)
 aṇḍasa karāhi ce lāgimāka sarāhi saṭṭa saharāhi

* The place is mentioned at Mah. 90-66.

† Most of the bricks have been taken away for the construction of the new light house about 20 miles from Kirinde.

ca (3) do ho tana atahali cetaka karihi . . . mo yataka
 kubara kana ganaya laho da sataya (4) do patika rakata taya
 koṭu sakira pawarata mahawiharahi dinami.
 . . . eighteen karishas at the village tank sixty-
 six karishas in the interior four karishas
 in the lower paddyfield the embankment, a
 multitude of water, after having made it for the preservation of
 I give it to the Mahawihāra.

68. Baḍagiriya, about $1\frac{1}{2}$ miles east of the 9th mile post on
 the old road from Hambantota to Badulla. This is a very long
 inscription on an inclining rock, on the top of which are the
 remains of an old Dāgoba (see Pridham I. I. p. 586), not far from
 it is an old tank which is now only useful to the elephants.
 The inscription is in a very bad state of preservation, so that
 only a few words can be made out as in the fourth line nagariya-
 nāgarika (modern nuwaru) and wajeriyi, from Pāli avadhāreti.
 The modern verb is a corrupted tatsama wadāranawā, the noun
 waedāeruma (Sid. Sang.) In this old form wajeriyi the e seems
 to represent the sound ae, which at that time (3rd or 4th century)
 had not yet its proper character. In the same line we find
 apayaha batiya, our brother, and is the fifth apayaha pute "our
 son," this apa seems to be a peculiarity of the southern dialect
 at such an early period, as we find it only on the slab from
 Tissamahārāma (No. 66) apa cudi and apayaha pali. Later on
 it was used all over the island, and in the 12th and 13th century
 we find it frequently in inscriptions.

From the same place a fragment of a pillar was taken to the
 Colombo Museum, which also bears an illegible inscription.

69. Wādigala, $1\frac{1}{2}$ miles from Ranne, on the road to Tangalla.
 The inscription is on the surface of a large rock close to the road,
 and is in perfect preservation, there are no ruins in the
 neighbourhood:

Hamaraketahi pahanakubare me weherahi saga asati.

"In the plain of Hamara the stone (?) paddy field is given to
 the priesthood in this wihāra."

Pahāṇa is most probably pāshāṇa, but I am not sure about it.
 Asati is very difficult to explain. Dr. Goldschmidt (J. C. A. S.
 1879, p. 25) derived it from Vas, but I do not think that this
 can be correct; perhaps we have to read ayati instead, and this
 would be an older form of the present ayiti.

Another inscription in three lines is not quite so well pre-
 served as in the first and second lines about 10 characters are
 missing.

Samayutagamahe dasakarihi cetakubare
 karihi ke kaḍa mahanaka (?) dawika para asati (2)
 paṭalake tahi ka para rahiri (?)
 palaketahi karihaka mahadiwi ceta asati (3) ha do kari.

A third inscription in smaller characters is illegible.

70. Wigamuwa, 2 miles from Ranna, on the road to Uḍukiriwila
 and Kirama. There is a pansala and two inscriptions close to a
 tank, which however are too much defaced to allow of a transcript
 or translation.

71. Kabandagala, $\frac{1}{2}$ mile from Ranne, in the jungle to the south of the high road. Two partly effaced inscriptions on the top of a rock, and the remains of a dagoba.

72. Kāhagalwihāra, 2 miles from Wīgamuwa (No 70). Large temple on the left of the road, and some fragments of inscriptions on a flat rock close to a small tank.

73. Naygalwihāra 2 miles from Kāhagalwihāra on the right. The temple is on a hill about $\frac{1}{2}$ mile off the road, and the two inscriptions are on the flat rock behind the temple, both in an imperfect state of preservation.

74. Mulgrāgala wihāra, on a steep rock*, 4 miles from Udukkiriwala tank, there are three cave inscriptions at this temple of which I give the transcripts on account of the proper names contained in them.

a At the bottom of the rock just behind the priest's house
 batī Cudatīsa lene Cave of Cudatīsa brother
 of

b In the jungle on the left side from the steps that lead to the temple

[Paru] makaha Banaka batī upasakaha lene agata an[agata] cātudisa sagasa dīne ;

'The cave of the lay devotee, the brother of the parumaka Banaka is given to the priesthood in the four quarters present and absent'

c Bisogala near Gowagala, $\frac{1}{2}$ mile from the temple

Parumaka Sumanaputa Parumakaha Tīsa lene Mahadasakana agata anagata cātudisa sagasā padī [ne]

"The cave of the parumaka Tīsa son of the parumaka Sumana called Mahādāsaka, is given to the priesthood of the four quarters, present and absent"

There are two more inscriptions, one on the steps that lead to the temple about half way, and one at the bottom of a small tank close to the wihāra, but they are so much effaced that I cannot attempt a translation.

75. Katragam. This is one of the richest and most celebrated temples in Ceylon, and the principal place for Hindu worship. It is called Kāchuragama in the Mahāvamsa, and is the place where King Tissa planted one of the eight shoots of the sacred Bo tree (Mih p 120). At present there are two temples, one Hindu and one Buddhist but the former is much more celebrated, and pilgrims from every part of India resort to worship it frequently, bringing with them pots of water from the Ganges. It is situated in the extreme south east corner of the Badulla district, but is easier to reach from the Hambantota side, going by the coast road as far as Palāṭupīna from where a bridle path branches off to Katragamuwa.

* According to Forbes II, 191, and Pridham (I I p 594) the rock is about 350 feet high, the temple contains a celebrated collection of books (comp Upham I. I. III 33). The Rājaratnakarī (Upham II, 66) relates that the temple was rebuilt by Mahān Jettha Tissa (251-275) the elder brother of Mahāsena.

The only inscription that has been discovered among the ruins is one of five lines in the alphabet of the fourth century, but very much defaced, so that nothing can be made out of it. I believe to have deciphered in the second line the word *wāhana*, and this may possibly be an allusion to Skanda, the god of war, to whom the temple is dedicated.

76. Weheragala, three miles from Tanamalwila, a village 20 miles from Hambantota, on the road to Badulla. Inscription of three lines, in characters of the fourth century, partly effaced; no names legible.

77. Piligāma, one mile west of the old road from Hambantota to Badulla, leaving near the 30th mile post (about three miles from Telulla resthouse). Inscription on a perpendicular rock above a small tank, very well preserved, although the letters are uncommonly small (only $1\frac{1}{2}$ inches). No ruins in the neighbourhood. The subject of this inscription is the dedication of the four *pratyayas* to the priesthood, as we had it in several instances before, and besides the usual matter of tanks and paddy fields. The village, Mahagawata, in line 1, may be the identical village near the Cittalapabbata, mentioned at Mah, p. 143, where, however, the new edition by Sumangala and Baṭuwantudāwa has *Kapiṭṭha*°.

78. Hinguregala, or Nayadagala, about 100 yards east of the 46th mile post, on the old road from Hambantota to Badulla, three miles from Wellawe. There is a very large rock totally covered with an inscription in the character of the fourth century, but very badly preserved. No ruins in the neighbourhood. This is the longest inscription of this age in Ceylon, and I have spent a good time over it in order to get a fair copy. I also tried to make a transcript, but I had to give it up again after a certain while, as I could not find out a single clear sentence. In order to show how utterly careless the engravers were at that time I will take out one series of words which occurs five times in the inscription, but each time in a different form: *Line 1.*—*wahara araba wasaha dīya waya waya ca dubīya sapa waṇṇa sasabala wa manaya nawakacaya arama wahiraha sakalimahabakasagana sagaha kahawano.* *Line 5.*—*wahara araba wasaha ya ca ya cada cada yano yahawa sasabala mawata na no wakacaya awama waharaha sakala mahabakasagana sata kahawano.* *Line 8.*—*wakara araba rasahaba najaya cada baya ye waya sasa bala wamawaya cada kajaya daka waya awama wahara sala maha bakasagaya takahawano.* *Line 10.*—*araba rasaha ha waja nṇaya va yaba wa sasabala ca manaha kajaya nawakaya awama waha raha sakala mahabakasaga.* *Line 12.*—*sayaha cajaya yaha ca sasabala wa manaya ujana kacaya awama wahara sakala mahabakasagana.* It would be a useless attempt to bring order into this confusion.

79. Nilagāma wihāra, three miles north of Galuwela, a village 10 miles from Dambool, on the road to Kurunaegala. There are several inscriptions at this place, some of them cave inscriptions, some on the large rock behind the temple, but only one is well

enough preserved to be published, viz., the one over the entrance to the wihāra ;

Siddham Dubāla gamakaha Upalakaha tera lene saga niyate.

'Hail ! The cave of the therā Upalaka from Dubalagāma is given to the priesthood."

The form of the characters, and also the terminology, shews that this cave inscription is a little more modern than the others. Dubbalagāma must be identical with Dubbalawapitissa the old name of Dambool, Mah, p 220, 225. A person called Uppāla is mentioned at Mah, p 183, and the name is found besides in inscriptions.

80 Binpokuna, three miles east of Galgamuwa (see No 30). Two inscriptions on two stones forming the border of the platform on which the wihāra is situated. The place is still in good order, and often visited by pilgrims. Both inscriptions begin with the same words, but the first only yields a complete sentence, as in the second some letters of the second line are missing, which render it impossible to find out the sense of the whole.

a Siddham Dalānka ametaha cetahita do karaha ka kubare raja Daruka (2) cetaha wawise ca nithala cidawawihā (3) ka

"Hail ! Two karishas and four paddyfields [shall be the property] of the minister Dāthānaga, and the same number the property of the city of King Dharaka at the Candra tank."

b Siddham Dalānka ametiya rābī (?) dataye nithū hūake ka (2) karihū mana taba sī caka.

The character rendered by ka in both inscriptions is the numeral which expresses 4 (see Burnell's South Indian Paleography, Pl XXIII). Nithū in a and nithū in b are evidently the same, the correct reading would be nithū = nithū. The name Dāthānaga is found in Mahāvamsa 54, 36. At Mah p 254 we have Dāthā, and chap 34, 44 Dāthāpabbhūti. Dappula a frequent name amongst Sinhalese kings, is contracted from Dāthāpālī, 'the guardian of the [sacred] tooth'.

81 Yāpahukānda, about six miles east of Balalla, a village on the road from Padeniya to Anurādhapura. This was the capital of Ceylon under Bhuwānaka Bāhu I, 1303-1314 according to Turnour, or 1279-1290 according to the new edition of the second part of the Mahāvamsa, but curiously enough very few ruins are to be found at the place, and the best amongst them have been removed to the Colombo Museum. The temple is situated to the north, at the bottom of the steep hill that formed the fortress, and seems to be of considerable age.

The ancient name of the place was Subhapura or Subhappabbata* (of which Yāpaha is said to be a corruption), but I do not know where it occurs for the first time. The inscription is on the perpendicular rock close to the entrance to the wihāra, about 15 feet from the bottom. It is evidently only a fragment, but

the letters that are missing are so completely effaced that we cannot even guess what they were. This is rather exceptional for an inscription on a perpendicular rock, which is not exposed so much to the weather, and it is not improbable that a part of it has been destroyed wilfully:

Bamaha makapu (?) wawi sagasa (2) yani bawira wawi ra gana.

82. Lābugala in Kirimeṭiya Pattu, four miles east of Anama-duwa, a village 16 miles from Puttalam, on the road to Kurunaegala. Cave inscription:

Upasaka Sumana lene.

83. Mūlagāma, about four miles east of Lābugala, same Pattoo (comp. J. C. A. S., 1853, p. 82). Two inscriptions, one on the back side of a rock in front of the temple, and one about 200 yards from there on a steep rock, to which a flight of steps leads, and where there are the remains of an ancient wihāra:

a. Upasaka Abaya lene sagasa.

b. Bata Sawabutisa parumaka Sumana teraha ca Sawada[ta]ye lene.

"Cave of the thera Sawadatti, son of the parumaka Sumana, and of his brother Sawabhūti."

84. Picchandiyāwa,* about one mile north of Mūlagāma. There are several rock temples on a hill, and remains of a Dāgoba completely overgrown with jungle. Several fragments of cave inscriptions, of which one begins: Tisa Dewanupiyasa Gamini. This reminds us very much of the inscription at Dambool (above No. 3), the author of which, however, I could not make out with certainty; and as this inscription is too badly preserved as to help us in any way I did not put it together with those which I have arranged under classified headings.

85. Diyagama, about four miles east of Kalutara. This is the only instance I have met with of an old and genuine inscription in the maritime district of the Western Province.† It is on the surface of a rock close to the river Kalu Gangā, and was discovered by the learned priest Subhūti, whose residence, Waskaduwa, is not far from there. The inscription is, on the whole, very well preserved, but there are about three or four letters missing in each line, which are destroyed by the water running down the rock. About the names mentioned in the inscription I cannot venture to give an opinion, as the ancient geography of this district is totally unknown.

86. Yatahalena in Kandupita Pattu, Beligal Korle, a quarter of a mile north of the 42nd mile post, on the road from Colombo to Kandy. This is a very picturesque rock temple, and seems about as old as most of the temples in the Kurunaegala district, from

* This place is given in Fraser's map. The present village is in the valley close to the tank.

† The inscription at Koratota wihāra, near Kaḍuwela, about 12 miles from Colombo, mentioned in the Government Archaeological Returns, p. I., is a falsification, most probably made by the present incumbent of the temple.

which it is only separated by a few miles. This is the southern limit of the ancient kingdom, and I do not think that any places of antiquity will ever be found beyond this. As to the name I am doubtful whether it has anything to do with Yathalattissa as the tradition tells or whether it simply means the lower cave *. There are several inscriptions in the caves surrounding the temple, with the usual contents of which I give only one as it is of some interest.

Ayudhitaya puta Ayasuvasanapadika upasaka Weluya lene agata &c.

The cave of the lay-devotee Weluya [son of] Ayasuvasanapadika son of the noble daughter (?) &c

The word aya, so common in Pali does not occur again in inscriptions and this is why I translated it with some hesitation. The name Ayasuvasanapadika I give exactly as it stands on the stone, although I am aware that it cannot be correct. Welu is common enough in inscriptions and books.

87 Hurugalewatta galleri on a rock forming the entrance to a cave at Amblekande village 14 miles west of Arnica and near the bridle path to Narangolle estates in Tunpalata Pattu, Kegalla district. Inscription partly effaced

naha tana tera puta pumaraka masi pa

88 Alu wihara two miles to the north of Matale close to the road. This is the temple where according to Rajaratnakari p 43 the sacred Buddhist books were first reduced to writing under the reign of King Wattaḡamiṇi.

The present temple is quite modern and there is nothing to remind us that the place is so ancient except the inscriptions which however unfortunately are all more or less damaged so that I cannot give any transcripts. They seem to be cave inscriptions with the usual contents.

89 Hunapahuwihara two miles from Yatawatta a village 10 miles from Matale on the road to Kurunegala. There is a large inclined rock close to the temple which originally must have been covered with an inscription in the characters of the end of the fourth century but now the greater part of it is effaced and only a few lines remain which do not allow any conclusion as to the contents of the whole.

90 Gine wihara about one mile from Hunapahuwihara. Here are the remains of an old temple which according to tradition was constructed by King Wattaḡamiṇi and a short inscription in the oldest characters in one of the caves.

Paṭala Sumanaha lene

91 Sessoruyakanda (Emerson Tennent II 60a), about four miles from Kaluṅga a village 24 miles south of Anurādhapura and half a mile east of the Kurunegala road not far from the ancient Kalawaewa tank which is now out of repair. There is an immense statue of Buddha carved in the living rock and two

* Yathala or yata = adhistat, for inst yatgala "the lower hill" inscription at Ambasthala A 34

inscriptions, one on the cliff face over the wihāra, and the other on the brow of the cave, south-east of the wihāra. None of them is of particular interest. The first is in the oldest Aṣoka characters, the second in those of the fourth century.

92. Hammarilla pansala, close to the jungle road that leads from Kalañci to Elagamuwa on the central road (about 55 miles from Kandy). The temple is on a large rock, and close by there are the remains of an inscription now almost totally effaced, which originally must have covered a considerable part of the surface of the rock.

93. Billagala in Wilacchi Korle. Inscription in two lines on the brow of the cave, facing westward. In the second line we read the words *Naka maha raja*, but no genealogy is given, and so it is difficult to say which king of the name of Nāga is meant.

94. Ponikulam, near Galkulam, a village on the Central road, 75 miles from Kandy :

Tisa Waḍamanaka barumaka Tisaha lene sagasa bajikaha.

"The cave of the parumaka Tisa, son of Tisa Waḍamanaka, is given to the priesthood."

95. Kondukukubgama, near Elagamuwa, on the Central road, 55 miles from Kandy. Inscription in four lines, partly effaced :

Sidha Ametaya Alawaya 2. 3. kara
cetapariweniya Jina jagana 4. koṭu dine.

96. Handagala pansala, near Wewelkaetiya, 11 miles from Madawacchi, on the Horowapotana road. Three cave inscriptions :

1. Parumaka bakiniyawesaha lene.

2. Ahala puta parumaka dataha lene sagasa.

3. Parumaka Digapujika Tisaha lene, &c.

VI.

Inscriptions between the Fifth and Ninth Centuries.

Only a comparatively small number of inscriptions belong to the period between the fifth and ninth centuries, and I think we do not go far wrong in assuming that the frequent invasions of the Tamils during this time are the principal reason of this scarcity. In the eighth century Anurādhapura was given up as capital for Pulastipura, and the domination of the Tamils continued there most probably down to the time of Parākramalāhu I. The inscriptions I have placed here differ only little in the characters from those of the first period, and as they bear no date and no name that speaks in favour of a certain date I have been hesitating sometimes as to which period I should assign them. Another characteristic of these inscriptions is this that the letters are not so large and not cut as deep as those of the ancient ones, and that, therefore, in many instances, they are so weather-worn as to render a deciphering almost impossible.

97. Nāgirikāṇḍa, between Mahādiulwaewa and Minhettigāma in Kadawat Korle Nuwara Kalāwa, 5 miles east of the central road at the 103rd mile post from Jaffna near the village Issembessaewa on a hill. Wihāra destroyed. The old name of the place was Bamanogiriya as can be seen from the inscription I. line 2, and II. line 3 and 5; it is not mentioned anywhere in the historical books. At I., line 1, we find mentioned the Rukkha-wawīya (see above No. 58) and Welunaka, but, unfortunately, only two lines are legible. No. II. has five lines of which the last three are very well preserved; the beginning of the inscription is destroyed. The subject of the whole is as usual about tanks and we meet here for the first time with the expression wawisara, modern wāesara, a composition analogous to candra-māsa. In the second line we find mentioned the Bariyawawisara, the Cadagiriya-wawisara and the Būmawawisara, none of which I can identify, and in the last line we have the Karakaṭa already known from Habarane (No. 61).

98. Galkowila, at Karagaswaewa, about 5 miles west of the 29th mile post on the road from Kurunaegala to Anurādhapura. This inscription begins Nakamaharajala puta and then follows the name of the king, which is not quite legible on the stone. The inscription is beautifully preserved and the form of the characters leaves no doubt that it must be later than the fourth century, although there is hardly any change in the language; but this is quite natural if we assume that a certain terminology was fixed for such inscriptions which remained in use for several centuries.

99. Nayinnawella wihāra, in Waegampattu, Wellassa, $1\frac{1}{2}$ miles South of Bibile, a village 36 miles from Badulla, on the new road to Batticaloa. The inscription is on a flat rock about 50 yards from the temple, and appears very well when the sun shines on it. Some letters, however, are destroyed in the last three lines and the end is missing altogether. No king is mentioned in the inscription, but at line 4 the ancient name of the place Nakala wihāra is given, and this is most probably identical with the Nakaḷanagara mentioned at Mah., p. 142*.

100. Galmaduwa, at Ambogaswaewa, about 4 miles from Mediyāwa (N.W.P.) Inscription on a large rock near to a small tank a little above the temple, tolerably well preserved but very incorrect, so that nothing can be made out of it. The subject seems to be as usual tanks and paddy fields. The end is evidently wibarahi sagasa dine but in these three words alone there are four mistakes.

101. Nayindanāwa wihāra, 2 miles from Mā Eliya, a village on the new cross road from Kepitiyāwa to Dehelgomuwa (N.W.P.). There are two inscriptions, one in a cave in older characters and with the usual contents, and one on the cliff face over the wihāra in characters of the fifth century. I give this

* The present Sinhalese name is Muhunnaru or Mūnaru under which it is mentioned at Mah. 68, 48.

for the sake of the names that it contains: Nalaleka Mahanikasagaha lene sagasa. "The cave of Mahanikasaga [son of] Nalaleka is given to the priesthood." As for the name Mahanikasaga we find a tank Mahānikawīṭṭi (this is the reading of the new edition) mentioned at Mah., p. 221, and this is most probably the same which is now called Mahānikawaewa, 30 miles from Kurunaegala on the road to Anurādhapura (comp. No. 39).

102. Wellangolla, 2 miles, west of the 20th mile post on the road from Kurunaegala to Anurādhapura, and not far from the Hakwaetunaoya. Inscription in four very long lines of large and beautiful characters on the smoothed surface of a rock a little above the temple. It was totally covered with moss and overgrown with jungle when I came to see it; unfortunately, about 14 letters are missing in each line, and the last line is almost completely destroyed. In spite of this I have attempted to give a transcript and a translation which I am aware may be open to many objections. The beginning and the end of the inscription which would contain the name of the king and of the temple are destroyed but the characters show that it belongs to the 5th century.

103. Demalamāna, about 4 miles N.W. from Hiripitiya and 1 mile from Pūjāgala (No. 49). Inscription on a large rock not far from the village, no ruins of any kind are in the neighbourhood. The characters resemble very much those used in the inscriptions at Bithā (Cunningham Archaeological Survey of India III., 46), on the Delhi pillar (*ib.* v. 143) and at Buddhagayā, except a few which have retained their old shape like the *m* in line 1, or adopted the new Sinhalese form like the *g* in line 3. I feel very much inclined to take this for a Samskrit inscription, and in this case it would be the only one in Ceylon that can come into consideration, as the one on the perpendicular rock at Mihintale (103 b) left-hand from the entrance to the Ambasthala Dāgoba is too much weatherworn to be of any use.

104. Gaeraendigala, $\frac{1}{2}$ mile from Gabigalpota a village 7 miles from Dambulla on the Kurunaegala Road. There are three inscriptions, two of them close by each other at the bottom of a mass of rocks, and the third about 400 yards from this in a cave bricked up on three sides and containing six ledges apparently for beds scraped in the rock; it is only approachable by a cleft between two rocks. All three inscriptions are in characters which already somewhat resemble the round form of the pillar inscriptions of the tenth century; they are all fragments and only a few words are legible of each, so that we cannot even ascertain anything about the contents.

105. Siyambalawaewa, about a mile from Gaeraendigala. Several rock temples on a hill and an inscription near an old dāgoba of which only one line is preserved.

106. Aewiriypattu, rock temple on the road from Dambulla to Kurunaegala, near the 8th mile post. Two fragments of inscriptions on the surface of the rock close to a small tank.

107. Uturupahuwa wihāra, 13 miles from Kurunaegala, on the road to Dambulla, and not far from the high road. There are the remains of a dāgoba and several fragments of inscriptions.

108. Kucchāwelli, 22 miles north of Trincomalee, on the sea side. There is a solitary rock close to the sea which bears a fragment of an inscription in the characters of the seventh century. The country is now inhabited almost exclusively by Tamils, but at that time it must have been Sinhalese, as we can see not only from this inscription but also from the remains of a buddhist temple found at Nattānā kovil,* about three miles west of Nilawelli (8 miles from Trincomalee), and close to the bund of the Periyankulam tank. One or two other places north of Kucchāwelli which are also said to contain buddhistical remains, I was unfortunately not able to visit.

109. Aetabaenduwa, at Tissamahārāma, the pillar to which the king's white tusker elephant was tied. The carved part of the top is broken and the characters at the bottom are only partly legible. The first word on the side marked A. is Sida, in which the s has adopted the modern form which has been in use ever since. I give a copy of this inscription from a photograph taken by me for the sake of the characters, but no transcript and no translation.

VII.

Inscriptions of the Tenth and Eleventh Centuries

The inscriptions of this period are, with a few exceptions, all on pillars or slabs, the practice of engraving letters on the living rock seems to have been given up almost entirely at a certain period and was only resumed at the time of Parākramabāhu I. Some of these pillars which were protected by the overgrowing jungle are beautifully preserved, others that stood exposed are generally damaged on one or two sides. Almost regularly these pillars bear engravings of the sun and moon as symbols of eternity, and of the dog and crow as symbols of instability. According to the interpretation of the natives however this means a curse, viz., whoever shall violate this property of the priesthood shall be punished by being re-born in the low condition of one of these animals.

Before entering into the particulars about these inscriptions I have to say a few words in general as to the kings who are mentioned in them. As a rule the kings are not called by the same names in the inscriptions as in the Mahāvamsa, and thence arises sometimes a difficulty in finding out the person which is meant. The kings we have to take into consideration now, together with their dates as given in Turnour's Epitome and in

* Emerson Tennent II, 497.

the list prefixed to the second part of the Mahāvansa, are the following :

Kassapa V. 937-954 or 914-931.
 Kassapa VI. 954-964 or 931-941.
 Dappula V. 964-974 or 941-951.
 Mahinda III. 997-1013 or 974-990.

In the inscriptions these kings are called in the same succession by the following names :

Siri sang bo.
 Abhā (or Abhay) Siri sang bo,
 Abhā Salamewan Dāpuḷa,
 Mihindā or Siri sang bo Abahay.

Of the intermediate kings between Dappula V. and Mahinda III. no inscriptions are known except the one at Polonnaruwa, which most probably belongs to Wajiragga, the general of Udaya III. mentioned at Mah 53, 46, although there is no positive proof for it. To king Kassapa V. belong the pillar inscriptions at Mahākalattaewa, Abhayawaewa, Kongollaewa, Inginimitiya (?), the broken slabs at Mihintale, to Kassapa VI. the pillar in the jungle near Mihintale, to Dappula V. those at Ellawaewa pansala, Aetawiragollaewa, Aetakadapansala, and one at Polonnaruwa, to Mahinda III. the pillar at Mayilagastota, the two tablets at Ambasthala, Mihintale, and most probably also the slab at Wewelkaetiya.

The name Siri sang bo, given to the two Kassapas and to Mahinda III. has misled all those that have dealt with these inscriptions previously to Dr. Goldschmidt. Turnour (Ceylon Almanac for 1834, p. 137) fixed the date of the inscription on the two tablets at Ambasthala to about 262 A.D., as he took the king Siri sang bo mentioned in the third line to be Siri sanga bo I. descendant of Laeminitissa, who, according to the Mah., reigned from 246-248. He attributed the inscription to Makalan Jeta Tissa, son of Golu Abhaya and nephew of Siri sanga bo I. His argument is this : Makalan Jeta Tissa was a pious king, and as in this inscription in which he grants a privilege to the priesthood of Mihintale he did not like to record the name of his impious father he omitted his own as well, and dated the inscription from the accession to the throne of his uncle, Siri Sanga bo. This date was adopted by James Alwis (introduction to the Sidat Sangarāwa p. XXXVI. and CXLVII.), Emerson Tennent (Ceylon, II. 507), and Forbes (I. 189, II. 327), but not to say anything about the characters and the language it would be impossible for the simple reason that in line 4 the king is said to have been in the sixteenth year of his reign, while Makalan Jeta Tissa only reigned 10 years (261-271). Dr. Goldschmidt first found out the historical name of the king called Siri sang Bo by identifying the names of his parents Abhā Salamewan and queen Gon, with those given in the inscription from Mayilagastota as the parents of Mahinda III. He further took into consideration the fact that Mahinda tells

us in the inscription that he was aepi or viceroy before being king as it is stated in Mah chap 54 His father called simply Abhiyya Salamevan here and in the inscription at Aetawira-gollawa is called by his full name, Abhi Salamevan Dapula at Ellawaewapansala The two latter inscriptions bear as their date the tenth year of his reign and in both he alludes to a victorious campaign of his father, Abhi Siri Sang bo in India, against the kingdom of Pandi (comp Mah 32, 70 78)

In identifying the name of Siri Sang bo in the inscription at Mahākalattawa, Dr Goldschmidt was guided by the allusion made to the chief secretary Sen who is said to have built a nunnery on behalf of his mother and is most probably the one mentioned in Mah ch 32, 33 At Ingumittiva we have a chief secretary Arak,* a name which occurs several times in the Mah under the form Rakkho Rakkhako or Rakkhiso At Mah 52 31 we find a chief Rakkhako who built a wihara at Siri wira kigama, under the reign of Kassapa V at Mah 50 84 one Rakkhako is mentioned under the reign of Sena Silamegha, at Mah 53, 11 one Rakkhaka under Dappula V builds the Ilungawasa Thus the positive proof for the authorship of Kassapa is wanting in this inscription

110 Mahākalattaewa a tank six miles from Anurādhapura, on the road to Galkulam, the ancient Kulatthawāpi where according to Mah, p 154 the decisive battle between Elara and Dutthagamani was fought. The pillar is now in the Colombo Museum, the inscription is in perfect preservation not a single letter missing Gitelgamu is Ghritateligama, 'the butter village.' Kolpatra or Kolpattra contains in its first part the Sinhalese kolu kulattha, the second part is a Sanskrit tatsama. Nal aram is either an abbreviation of Nalikerāma Mah 42 15, or a composition with the female name Nala which occurs Mah 20 9

111 Abhayawaewa. This pillar was found on the bund of the Abhayawaewa tank at Anurādhapura now called by its Tamil name Bassavakulam, it is at present in the Colombo Museum I attribute this inscription to Kassapa V although I am aware that the King is here in the 19th year of his reign which does not agree with the Mah according to which he only reigned 17 years† The subject is about fishing in the Abhayawaewa tank, and is interesting as it is the only ordinance of this kind that we have from such an early date Later on in the numerous inscriptions of Nisankā Malla generally a paragraph is included in which the King states that he gave security to the fish in so many tanks (see, for instance the pillars at Rankot Dagoba Polonnaruwa, below No 150)

112 Kongollaewa about two miles north of Madawaci on the central road The pillar is now in the Colombo Museum,

* A Tamil chief called Arak was defeated by Kulasekhara See Ihye Dav is Conquest of South India Beng As Soc 41, p 197

† Mistakes of one or two years occur several times in the Sinhalese and later on even of five years and more as we shall notice in the next place

it is broken in two, and besides the inscription has suffered a good deal from the weather, however, as the contents are very much alike those at Mahākalattaewa, we can restore it, excepting only the proper names. On the fourth side, which is the only one well preserved, we read that the king was accustomed to sit under a madhūka tree (*Bassia latifolia*) on the full moon day.

113. Inginimitiya, eight miles east of Anamaduwa (on the Kurunaegala-Puttalam road) and not far from the newly repaired Uswaewa tank (Kirimeṭiya Pattu N. W. P.). The pillar stands in the jungle outside of the modern wihāra ground and there are also remains of a dāgoba, stone pillars, and a stone well. The ancient name of the place was Hinginiṭiya* as we see from the inscription, and it was most probably founded by the chief secretary Arak, mentioned A 19. As I have already stated this name Arak may point to different persons, and it is impossible to date the inscription with certainty. The name Mahinda at B 9, most probably refers to one of the two aēpās, who governed Rohana under Udaya III and Kassapa V.

114. Mihintale inscription on the plinth course of the building at the top of the broad steps in 17 pieces. This inscription, which is one of the most interesting at Mihintale has never been noticed before; it is very well preserved on the whole, but in each line one or two words are missing. The subject is the payment of the workmen at the Ambasthala wihāra, and it agrees in some expressions with the inscription on the two tablets (see below No. 121). It contains no names except that of the King Siri Sang bo, which I take to be Kassapa V.

115. Pillar in the jungle near Mihintale. This also is very well preserved, and one of the best specimens of pillar inscriptions. It contains a grant by King Kassapa III. to the Caityagiri wihāra (Saegiri or Seygiri) at Mihintale.

116. Pillar at the spillwater of a tank, now called Ellawaewa, two miles from the Anurādhapura Trincomalee road at Kampatwila 17 miles from Anurādhapura. The first side of the pillar is well preserved, on the second and third the last seven lines only are legible, the fourth contains as usual sun, moon, dog, and crow. The first side contains the name of the King Abhā Salamewan Dāpuḷu and his father Abhā Siri Sang bo, and the rest is a grant to a temple, the name of which is either not given or not legible on the stone.

117. Aetawiragollaewa, 11 miles from Madawacci, north of the road to Horowapotana. This inscription on two sides of the pillar is better preserved than No. 116, but at the beginning several lines are split away; the names and the subject are the same as at Ellawaewa Pansala.

118. Aetakadapansala, one and a half miles from Aetawiragollaewa; pillar inscribed on four sides, of which only two are partly legible. No names are given, but it is probable that

* Hingini, later Inginī, is the clearing out.

the inscription belongs to the same king as the two preceding ones

119 Topiwaewa or Polonnaruwa*—Two pillars were dug out there belonging to this period one near the Jetawanarama, inscribed on four sides and one near Niççanka Mallis Audience Hall inscribed on three sides with sun and moon on the fourth

a The top of the pillar is broken off, and the first line of each side is missing, the rest is well preserved. In the first line we read [Salu] mewana and at B 9 Widuraga and this induced Goldschmidt to ascribe the pillar to Wajira the minister of Sila megha mentioned Mah 50 84. But as Salamewana is a name given to different kings I think it is better to rely upon the name Waduraga, who may be identical with Wajiragga the General of Kassapa V mentioned Mah 51 10, 118 126 or with Widuragga (translated back into Pali from the Sinhalese) the General of Udaya III, Mah 53 46. The inscription contains a grant to the village Gulutissa, situated in Girina, a locality not known from elsewhere. The place where it was found is now called Birige wimanya 'The Palace of the Deaf Woman, and it is possible that Birige is only corrupted from Wajiragga.

b The name Abhaya Salamewana is given in full on the first line of the first side, the rest also is well preserved, excepting only the first two lines of the third side which are missing. The contents are very similar to those of the inscriptions from Mahakalattaewa and Ingimuttiya (Nos 110 and 113).

120 Mayilagastota eight miles from Tissamaharama in the Hambantota district. The pillar is now in the Colombo Museum, it is inscribed on three sides but partly effaced. It contains a grant to the Mahawihara and the Udatissa priweni given by the aepa Mahinda the son of Abha Salamewana and Queen Gon. By the Mahawihara most probably we have to understand the Nagamahawilara at Tissamaharama (above No 4) and the Udatissa priweni is perhaps the Uddhahan dāyāwihara mentioned at Mah p 130.

121 The two tablets at Mihintale, on a terrace about half way up the steps to the Ambasthala. This is the finest specimen of Sinhalese inscriptions in the middle age the carving is beautifully clear and executed with the greatest regularity. The inscription was known a long time ago and has been translated by Mr Armour in the Appendix to Turnour's Epitome of the History of Ceylon (reprinted Forbes II 334). The donor is the same Mahinda as at Mayilagastota but here he is in the 16th year of his reign. The grant concerns the two celebrated viharas of Catiyagiri at Mihintale and of Abhayagiri at Anurādhapura. These two are well known enough but some other names in the

* Only the former of the two names is used by the natives the latter is a corruption of Mahastanagara, which already occurs in the second part of the Mahavamsa. The native etymology derives it from polon and na the polonga and the hooded snake.

text leave space to conjecture, as the Mañuwāsana A 39 and the Pahānēwila A 40, which are most likely only fanciful names for the Mineri and Padiwil tanks in the North Central Province.

122. Wewelkaetiya, 11 miles from Madawacci on the Horowapotana road. Inscription on both sides of a large slab, tolerably well preserved, but some letters are doubtful, and the whole is difficult to translate, as it contains many words which are not known from elsewhere. The king calls himself Siri sang bo Abahay, the son of Siri sang bo; this does not agree exactly with any of the kings mentioned in the previous inscriptions, but as the language, and especially the beginning, is exactly the same as at Ambasthala, I have ascribed this inscription also to Mahinda III.

123. Mineri.*—This pillar is on the bund of the famous tank constructed by King Mahāsena, the apostate, in order to conciliate his outraged subjects, it is inscribed on two sides, but 44 lines of each side are completely effaced, and nine only left. The contents of these nine lines resemble the inscription of Kassapa VI, in the jungle near Mihintale (No. 115), but as the names are effaced we cannot ascribe it to any king with certainty. At Mah. 49, 5, it is stated that King Dappuḷa II. (795–800) went for a certain purpose to Mañihiraka, and at Mah. 51, 72, we read that King Sena (868–903) constructed a canal to the tank. Possibly the latter may be the author of the inscription.

124. Attanayāla wihāra not far from the road from Ranne to Uḍukiriwila in the Hambantota district. Only one side of the pillar is legible, and on this we read the name of the king's father, Siri sanga bo, but the name of the king himself is effaced.

125. Eppāwala, a village on the western minor road (from Kekirāwa to Timbiriwāewa) about 16 miles from Anurādhapura; the inscription is at the doorway of a small Buddha wihāra, about 200 yards south of the high road. The wihāra roof was supported on 12 monoliths, with only one entrance, facing the east. The inscription is not very well preserved, and also the photograph I had taken of it does not help much in deciphering the same. The name of the king is here also Siri Sang Bo (in line 8), and the subject seems to be a grant to a temple, the name of which I could not find on the stone.

126. Maenik dana nuwara, about three miles from the rest-house at Lenadora, on the central road, 37 miles from Kandy. There are the ruins of a palace, at the entrance of which is a

* Pall Mañihiraka, the pearl necklace. There are also the remains of a kowila dedicated to Mahāsena, and destroyed in the rebellion of 1817, and some ancient statues of Hindu deities, which impress the native mind with so much awe that no inhabitant of the village can be prevailed upon to approach the spot. Comp. Pridham II., 523 f. The Rājārātnakari (Upham I. I. II., 55) attributes the construction of Mineri tank to Canda Mukha siwa or Sandagaemunn (44–52 A.D.) the son of Ila Naga.

stone bearing an inscription. It is surrounded by a ditch in which are the remains of what were apparently locks or water-steps. The jungle is full of ruins, at one place there are 24 monoliths, the remains of a *wihāra* *. Of the inscription, only four lines are preserved beginning and end destroyed, in the remaining part mention is made of a temple called *Mulan gamuwehera*, which may be identical with the *Mūlanagāma* Mah 75, 16

127 Pillar from *Kaelani*, now in the Colombo Museum, it is inscribed on four sides A, B, C, D, but B is quite illegible, and also the other sides, are only partially preserved, the name of the king I could not read on the stone but the contents are very similar to those of the inscription at *Mahākalattawa*

128 *Anurādhapura* broken top of a pillar in the Agency Grounds, on the first side we read the name of the king *Abhī Salamevan*, the other sides do not give any sense

129 Slab from *Anurādhapura* found in the Agency Grounds now in the Colombo Museum, it is inscribed on one side only, but the inscription is incomplete. It does not contain a grant to a temple but some rules about the lay fraternity. No names are given on the inscription

130 *Makulīna wihāra*, two and a half miles east of the seventh mile-post on the road from *Kurunaegala* to *Kandy*. The *wihāra* is on the top of a large rock to which steps lead and the inscription is on the surface of the rock near to a (restored) *Dīgoba*, this, and No 135 are the only instances I know of inscriptions of the 10th or 11th century cut into the living rock. The name of the king here also is *Siri Sing bo*, but about the contents I cannot give an idea as the inscription is too much defaced

131 *Segelena wihāra* about three miles east of *Makulīna* Pillar at the entrance to the *wihāra* with the top broken off, the name of the King is not on the stone, the contents are similar to those at *Mahākalattawa*.

132 *Ilukawela* about nine miles from *Kurunaegala* on the road to *Kandy*. Fragment of a pillar with top and bottom broken off in the compound of one of the native houses close to the high road. No names legible, characters and contents like those in the preceding inscriptions

133 *Panduwas Nuwara* near *Hettipola* 12 miles on the road from *Wariyapola* to *Chilaw* (NWP). Fragment of a pillar in the corner of an opened *Dīgoba* with an inscription in five lines. This place is said to bear its name from *Pandunāra* the nephew of *Wijaya* (Mah ch 9) but I doubt very much that the tradition is correct in this point. At any rate, there are no remains of any kind that point to such a remote period

134. *Kande wihāra* at *Yakdessa gāla*, about two miles east of the sixth mile post on the road from *Kurunaegala* to *Puttalam*

* For the traditions about *Maenik dana nuwara* comp *Pridham II.*, 655, *Forbes II*, 51 52

Here also there are two fragments of pillars with inscriptions partly effaced, one in the temple ground and one about half a mile off in the jungle.

135. Dewanagala, Galboda Korle, Maeda Pattu, three miles from Māwanella resthouse, on the road to Aelpitiya (Kegalla district, Western province). The temple is on the top of an immense rock to which steps lead; the inscription is at the bottom of the rock, about a quarter mile off the road in the jungle. Five lines are only preserved, which contain the usual introduction of the inscriptions of the 11th century (*see* for instance Mayilagastota, Ambasthala), but unfortunately not the name of the King; the greater part of the inscription is completely effaced.

136. Fragment of a pillar on the bund of Nuwarawaewa* tank, near Anurādhapura, 11 lines are completely effaced and three only legible. No names are given on the stone.

VIII.

Inscriptions of Parākramabāhu I. and his successors.

In the year 1023 the capital of Ceylon, Polonnaruwa, was overrun by the Tamils, who established a viceroy there and held possession of the island for nearly 30 years. Rohana, the southern district, was the only refuge for the royal family of the Sinhalese; four brothers, each assuming the title of king, contended together for supremacy, till at length, on the retirement of all other candidates, the forlorn crown was assumed by the minister Lokissara, who held his court at Katragam, and died A.D. 1071. After him Wijayabāhu succeeded to the throne, who during his long reign of 55 years continually struggled against the Tamils, and at last drove them out of the island, but no fixed rule was established in Ceylon up to the coronation of Parākramabāhu I. in 1153. No Sinhalese inscriptions record any of the incidents of this long protracted war, as might be expected, and also no grants and privileges seem to have been given during this time to the Buddhist temples. As for Tamil inscriptions I have discovered the following, which evidently belong to this period:

1. Budumuttāwe wilāra, half mile from Nikaweratiya, on the road from Kurunaegala to Puttalam. Three Tamil inscriptions on two pillars inside the temple and one large slab lying outside. On one of the pillars we read the words Kalinka makan, "The son of the Kālinga [King]"

2. Naimana, an upright slab with a Tamil inscription standing in the jungle about two miles north of Matara (Southern Province).

3. Tamil inscription on the walls of a Hindu temple, not far from the Thūpārāma at Polonnaruwa.

Of Parakramabāhu I, only one inscription is known at Polonnaruwa but this is easily explained as the ruins have only been cleared to a very small extent.

137 Galwila * Polonnaruwa. This is the last of the buildings in Polonnaruwa (see the sketch in Emerson Tennent II 58a) which we reach after having passed the Rankot Digoba and the Kiriwihara. The inscription is on the perpendicular rock which forms the cave temple next to the standing statue of Buddha. It does not relate anything about the wars of Parakramabāhu and his accession to the throne but is merely religious in its contents. We know from the Sinhalese chronicles that during the long time of the Tamil domination Buddhism was almost totally extinguished in Ceylon and when the kingdom was recovered by Wijaya Bāhu 1071, it was necessary to send an embassy to Rāmañña in order to request that a number of Teruntines might be sent to Ceylon (Mah 60, 6). During the same time schisms and heresy had combined to undermine the national belief, and hence one of the first cares of Parakramabāhu was to weed out the perverted sects, and to establish a council for the settlement of the faith on debatable points. At Mah 73, 4 we read

Yathā sukha bhiveyyātha sāsanañca mahesino dulladdhū sata
mūṣattā ciraṃ āvūtāṃ gītāṃ nikkāyattayabhedena bhinnāṃ
nekhe bhikkhūhū kucchipurānakiccehu akkūhū sūmosaṭṭam pāṇi
cavassasahassesu anātitesu yeva ca hīnābhigiyatāṃ yūṭṭam
yathassaddhamā yanti ca yam vā mahakulīnāṃ vinatṭhanam
tāṃ tāṃ tṭhpetvā yathā tṭhāno yathā vidhū ca pāṇam
yam vā dānamāhāssaṃ vassipento nirantaram catuddipika
megho vā poseyyam yācaka tīra sadhientena mayī rajjam kicchena
mahitā sādā etam sabbam phalantena sambhūvitam anekadhi
vidhatum dāni kaloyam tam yathābhicchitam itī tṭhānantarā
rahitaṃ hi tṭhānantaram adāsi so

That the commandment of the great sage should be restored which had become stained for a long time

which was broken up by the separation of the three nikāyas which was polluted by several shameless bhikkhus, who only cared to fill their belly, that in future for more than 5000 years they may go on the path that leads to nirvāṇa. Setting aside the protection of the noble families that are corrupted here and there, and pouring down continually a shower of gifts like a cloud from the four continents beneficial to the poor, this is the time for me to establish the kingdom with great trouble and to dispose of all this that has been arranged at different places for the purpose. So thinking he gave appointments to those that deserved it.

The same subject is treated again at Mah 78 5

Ado sāsanasuddhim vā nikkāyattayabhikkhunāṃ kāretukāmo
sāmaṃggaṃ jinaśāsanavuddhiyā Moggaliputta tissaṃ vā Dhammā
soko nāṇissaro mahatī eṇam dhuram katvā Māhārasapasaṃvāyam

visāradam tepitakam vinayaññum vīsesato theravamsekapajjotam
sāmaggiṃ cīradikkhitam Anurādhapure nānapāla theram sasissa-
kam ratthe ca sa there bhikkhū Pulatthipuram ānaya sa Moggallāna-
theram ca theram Nāgindapalliyam yuvarājassa ratthasmin aūṇe
sabbe ca bhikkhavo nanda theravaram selantarāyatanavāsinaṃ
Rohaṇe pamukham katvā nikāyattayavāsino mahāvihāravāsinaṃ
bhikkhūnaṃ dharanīpati atha ajjhesanaṃ aūṇam aūṇasāmaggiyā
akā.

“At the beginning, with the intention to purify the law of the mendicants of the three nikāyas, and to cause a reconciliation by the increase of the sacred religion in the same way as the King Dhammāsoka appointed Moggaliputta tissa the great thera and Mahākassapa experienced in the three piṭakas and knowing the Vinaya, the light amongst the theras who had been initiated a long time, so Parākramabāhu brought Nānapāla with his disciples from Anurādhapura and some bhikkhus from other countries to Pulastipura. He placed Moggallāna the thera and Nāgindapalliya in the realm of his subking and all the other bhikkhus and Nanda the chief amongst the theras living in the temple between the rocks at the head of the three Nikāyas in Rohaṇa, and they sent a command to the priests in the Mahāvihāra for a mutual reconciliation.”

We see from these passages and similar ones how great his interest was for the buddhistical religion and the inscription at the Galvihāra gives a still more detailed account of all that he did for the progress of the faith and the benefit of the priesthood. A translation of the inscription has never been attempted yet, most probably on account of the great difficulties that it presents. The language is very much the same as that of the Sinhalese commentaries of the beginning of the 13th century, and of such works as Amāwatura, Pradīpikāwa, Thūpavamsa, Daladasarīta, &c.; there is already considerably more Sanskrit in it than in the inscriptions on the tablets at Mihintale, but not yet so much as in the other inscriptions at Polonnaruwa, viz, Galpota and Thūpārāma; besides there are already a few examples of the new form of conjugation after the Dravidian fashion which was adopted in Ceylon during the great Tamil invasion of the 11th and 12th centuries. This is the first inscription which is not dated from the year of the King's reign, but from the death of Buddha; the date is given in lines four and five as the year 1254 after Wajagam Bāhu, when 454 years had elapsed since the death of Buddha, this gives together 1708 A.B. or 1165 A.D. According to the editor of the second part of the Mah. Parākramabāhu's reign began in 1698, and so this inscription would have been written in his 10th year. It is a proof for the high esteem in which Wajagam Bāhu or Wattagāmini stood even at so late a period that the date of this inscription is derived from his reign and not from the death of Buddha directly.

138. Galāṇḍāwala, four miles from Yāla, Hambantota district. Pillar inscribed on two sides, only one side legible, begins *Ḷṛi*

Siri Sanga bo Parākramabāhu wat himiyan wahanse &c No other name and no date is given

139 Pillar from Poolankulam 10 miles east of Chilaw, now in front of the Government Agents house at Puttalam (comp J C A S 1855, p 181) It is inscribed on two sides, but the second side is only partly legible At A 12 we read the name of the King Siri Sanga bo Parākramabāhu wat himiyan wanse, &c, and B 18 again Çri Siri Sanga bo Parākramabāhu Lamkes wara &c The contents as given in A 16-25, and in the first part of B which is half effaced are about the remittance of the taxes imposed by former kings This is a favourite subject in inscriptions of the late Sinhalese kings and we shall have occasion henceforth to dwell upon it in more than one instance Almost every king boasts that he remitted the taxes of his predecessors and if we had to believe them we would be compelled to assume that within half a century all taxes were abolished The Mah says concerning the predecessors of Parākramabāhu (73 3)

Abaddhakaragabādī mahā dukkharidhāyihī pubbarājūhī loko yam pīto bahuso purā

This world had been oppressed on many occasions by former kings who imposed unlimited taxes and thereby committed great evil

The truth is that Parākramabāhu was ten times worse than his predecessors, and by his continual wars against external enemies, as well as by the immense engineering works he undertook in the interior, he so exhausted and impoverished the country that it was long before it began to recover from the effects of his daring ambition

140 Pillar at Padiwil* in the huge embankment of the tank near where the oya has effected a breach through it Short inscription in two parts of five lines each in which the king states that he finished the repair of the tanks and bunds for the use of the fields in the hope of increasing the happiness of the people in this and the next world Padiwil was one of the most important tanks in the north and is continually referred to in books and inscriptions It is called Padivapi at Mah 79, 34, Pandavapi at Mah I, p 204, ch 49 19 60, 58 63, 39, in the inscription at Ambasthala (No 121), at 40 it is called Pa hanaewila and in the later inscriptions of Niggaūka Malla Padiwewa or Padiwila

141 Aelahaera 12 miles east of Nāwula, a village on the central road 32 miles from Kandy (Forbes II, 33), inscription, in 15 lines of which 9 are legible beginning Svasti Çri Laūkādhinatha Parākrama bāhu &c This is the entrance to the large canal which was constructed by Parākramabāhu, not only for conveying water from the river Ambanganga into the tanks, but also for purposes of inland navigation, so that boats might pass from here to Kantalai and Po'onnaruwa

142. Maeddahorowa, Pandāwæwa, Dewamedī Hat Pattu (N.W.P.) on the road from Wāriyapola to Chilaw, not far from Panduwas Nuwara (above No. 133). Inscription in four lines on a slab begins *Çrīmat Parākramabhūja*, &c.

We now go over to the reign of King *Niçṣaṅka Malla* (1187–1196), or as he is called in the Sinhalese books *Kīrti Niçṣaṅka*. His inscriptions are scattered all over the island, and are not only the most numerous but also the longest that exist. The *Mahāvamsa* 80, 16–26, has nothing to record of him, but that he erected temples and palaces, and by his zeal for Buddhism heaped up merits from day to day. He himself tells us of an expedition he undertook to India, but most of the other memorable actions he speaks of have regard to religion. He describes his whole life; birth, parentage, his arrival in Ceylon, his dignities there, the solemnity of his instalment as King, and the acts of his government. He visited all parts of the island and boasted that such was the security which he established that even a woman might pass through the land with a precious gem and not be asked, "What is it?" He put down robbery by relieving through different gifts the anxiety of the people who, impoverished by the severe taxations of *Parākramabāhu*, lived by robbery; he remitted entirely the tax upon hill paddy, which was felt as a particular hardship, and at the same time greatly improved internal communications by repairing the roads and putting up resthouses for the use of travellers. Many of the buildings of Polonnaruwa, still extant in their ruins, are indeed owing their origin to his magnificence; it was he, too, who repaired and embellished the splendid cave temple at Dambulla, often referred to in his inscriptions.

143. Dambulla. This inscription is close to the entrance to the rock temple, not far from the one mentioned as No. 3 (Forbes I., 371; Emerson Tennent II., 578). It was translated by Mr. Armour in the Appendix to Turnour's *Epitome* (reprinted at Forbes II., 350);* it is written in an antiquated style of language, especially the beginning, reminding us very much of the inscriptions of the 10th and 11th centuries. In the lines 19–24 some letters are missing, but the rest is very well preserved.

144. Galasne Malāsane, about 5 miles north-west of Wellawe, a village six miles from Kuruhaegala, on the Anurādhapura road. There is a small temple built of stones close to the Daeduru oya, and inside a square stone seat very similar to those at Kiriwihāra and Thūpārāma, Polonnaruwa; the stone seat evidently was not always in the temple, which is rather a modern construction, but must have been exposed to the weather for a long time, as about half of the inscription is almost completely effaced; now also it is not in a favourable position for reading, as the temple gets its light only from the door and has no windows. The inscription

* Mr. T. W. Rhys Davids, in a note J. R. A. S. vii., p. 166, refers to a translation of this inscription which he published in the J. C. A. S., but as far as I know this has never been printed.

in eight lines runs all around the stone seat, beginning at the upper end left from the door (at the place marked A). I am not quite sure that this inscription belongs to Niṣṣaṅka Malla, as that part of it which should contain the name is effaced, but the words which immediately follow have induced me to ascribe it to him as they are identical with those at the beginning of the inscription of Dambulla (beginning in the corner marked B). Kacta kula paemili kala yaksha pralaya kota Laṅkāwa manushyāwāsa kala Wijaya rājayan (C) wahansege paramparāyen &c. In the same way of the whole inscription only those lines that are between B and C and between C and D are legible, and therefore a complete sense cannot be got out of it; as far as we can judge from the fragments, however, the contents must have been very much alike those of the inscription of Dambulla.

145. Ruanwaeli Dāgoba, Anurādhapura. This is a fine slab standing near the eastern altar, with an inscription on both sides beautifully preserved. It was published and translated by T. W. Rhys Davids in J. R. A. S., 1874, p. 360, but there are a number of mistakes in his transcript. The language approaches very much the modern conversational form, so that the inscription can be understood by any educated native, with the exception, perhaps, of a few words. After the usual introduction Niṣṣaṅka Malla relates the costly works he executed in the fourth year of his reign for the embellishment of the Ruanwaeli Dāgoba, and for the restoration of the Maricavatti and other wihāras. It seems that Anurādhapura had been for a long time under the domination of the Tamils, who allowed the Buddhist monuments to go to ruins, and that Niṣṣaṅka Malla was the first king who undertook to repair them.

We now go over to Niṣṣaṅka Malla's inscriptions at his capital Polonnaruwa.

146. Inscription on the great lion in the audience hall, which was removed to the Colombo Museum (comp. T. W. Rhys Davids in the Indian Antiquary, 1873, p. 248). This inscription is of great interest as it gives us the titles of the high officials in the Sinhalese kingdom of the 12th century.* Another similar list concerning the 17th century is given by A. de Silva Ekanāyaka in his article, on the form of government under the native sovereigns of Ceylon, J. R. A. S. VIII. p. 297 ff., and by Knox in his Hist. Relation. The whole subject is dealt with at some length by T. W. Rhys Davids in the notes to his article "on two old Sinhalese inscriptions," J. R. A. S. 1874, p. 360 ff.

147. Inscriptions on the broken frieze around the Thūpārāma; there are altogether eight fragments more or less well preserved. The missing words can generally be supplied from other inscriptions. Three of the fragments belong to the upper portion (I., III., IV.), and five to the lower (II., III., IV., VII., VIII.)

* Near the audience hall there are two series of pillars denoting the order in which the different dignitaries were seated.

photographs have been taken of Upp. P. No. I., Low. P. Nos. III., VIII.

148. Galpota, near the Thūpārāma; this is a slab 25 feet long, 4 feet broad and 2 thick, shaped like the leaf of a Sinhalese book (Galpota, stone-book), and neatly ornamented, the writing being surrounded by a moulding of birds. It contains an inscription in three pages, each page of 24 lines relating the whole of Niṣṣaṅka Malla's history. In the margin of the stone, on the left hand, we read that this stone was brought by the strong men of Niṣṣaṅka from Saegiri (Mihintale). This curious passage has found its way into all the books on Ceylon (Forbes, I., 420, Pridham, II., 558, Emerson Tennent, II., 589), but evidently there is a mistake in it, and it can easily be corrected. As already Forbes remarked it is a matter of surprise that this weighty mass should have been thought worthy of being removed from Mihintale, which is about 50 miles distant in a direct line; but if instead of Saegiri we read Sigiri, it is quite natural; Sigiri is only 10 miles distant from Topawawa, and it is easily understood that the engraver who knew Sigiri to be a celebrated place of Buddhist worship put this on the stone instead of Sigiri.

The inscription has been translated by Armour, in the Appendix to Turnour's Epitome of the History of Ceylon (reprinted in Forbes II., 343). The two first pages are very well preserved, but in the third a number of words has been washed away, which cannot always be replaced from other inscriptions, so that the translation is in some places based on conjecture. A photograph was only taken of a part of the first page as a specimen, and this was difficult enough to obtain as the stone is almost in a horizontal position and too heavy to be raised.

149. Slab near the Dalada Maṇḍirāwa (the palace of the tooth relic); 12 feet long by 2 feet 9 inches broad, with an inscription on both sides. It was found completely buried near the principal gate of the king's palace, but it is now put upright again. The inscription was published and translated by T. W. Rhys Davids in the J. R. A. S. VII., 160, who, however, mistook it to be an inscription of Parākramabāhu I. After the usual introduction Niṣṣaṅka Malla, himself a prince of Kālinga (son of King Jayagopa of Simhapura), exhorts his people to choose for his successor one of his own family (most probably he alludes to his son Wirabāhu), and not one of the non-Buddhistical princes of Cola or Kerali; if there is no one who has the office of chief king the heir apparent or one of the princes or one of the queens must be chosen to the kingdom. This wish of Niṣṣaṅka Malla's was fulfilled to a great extent, as after his son Wirabāhu who, according to Mah. 80, 26, only reigned one night, his brother Wikramabāhu II., and later on his step-brother Sāhasa Malla succeeded to the throne.

150. Inscription on the four pillars at Rankot Dāgoba, and on the stone seat at Kiriwibāra (Rhys Davids, ib. p. 164); these pillars originally surrounded a stone from which the king was

went to worship towards the dāgoba, but now they are fallen down and two of them are broken; the inscription is identical on each of the pillars and on the seat, but not equally well preserved; the contents are very similar to those of the Dambulla inscription (No. 143).

151. Stone seats near Rankot Dāgoba and at the Thūpārāma; both contain the same inscription, one in six, the other in four lines running all round the seat; the former was found in the jungle 200 yards from the Dāgoba, the latter is still in its original place.

151a. Stone seat at Kantalai tank; this was discovered a short while ago in the ground below the tank, which was cultivated in former times, but afterwards allowed to fall back into jungle; it is about three-quarters of a mile from the present rest-house, and near the Tamil villages; the contents are the same as those of No. 151.

152. Inner inscription on the stone seat at Kiriwihāra (the outer one is identical with that on the four pillars, No. 150); of this inner inscription only one line is well preserved, the second is partly and the third totally effaced; the contents of the preserved parts are identical with those of Galpota B 13-17.

We now go over to the inscriptions of Niṣṣaṅka Malla in the southern part of the island.

152a. Pillar from Kaeligatta, in Hambantota, now in the Colombo Museum; it is inscribed on two sides, but the first lines of A are effaced; the name of the king is contained in the last line of B, as it is often the case in inscriptions of Niṣṣaṅka Malla. The introduction which fills the first side is interesting, as it gives some particulars about the king's daily life.

153. Wandarūpawihāra*, $1\frac{1}{2}$ miles south of the Ambalantota resthouse (7 miles from Hambantota), on the other side of the Walawe river; there are the remains of an ancient wihāra, a pillar with sun, moon, dog, and crow, and an inscription on the surface of a square stone in front of the wihāra; 16 lines of it are tolerably well preserved, but the beginning and the end are effaced. The contents offer no peculiar interest except the last three lines, where it is stated that the king fixed the tax for the first amunam at 1 amunam 3 paelas 6 mandaras; for the middle one at 1 amunam 2 paelas 4 mandaras; for the last at 1 amunam paelas, 3 mandaras. The same passage occurs in the inscription at Dambulla, l. 2, and in the Galpota, A. 17. The earliest mention of any tax or contribution of the people towards the support of a royal person in Ceylon is, according to Sir John Phear (the Aryan village, p. 227, where, however, the Pāli is ill-treated in a most horrible way) in a passage of the Sumangala Vilāsini; Mayam ekakassa khattato ammanam ammanam āhari-tvā tuyham sālibhāgam dassāma, "We shall give you at the rate of an ammanam of paddy from each field of ours." In inscriptions

* Pridham II, 589, 591.

the word *tax* (*aya*)* occurs first in the 10th century, but it is not specified there to what they amounted, and neither the *Mahāvansa* nor any other historical book gives particulars about these points.

154. *Rambha wihāra*, about three miles north of the 63rd mile post, on the road from Galle to Hambantota. Several fragments of inscriptions scattered in the jungle around the wihāra.

155. *Kaṭugahagalge*, about four miles north of Buttala rest-house. The cave is 18 feet high and 50 feet broad, and in it there are three images of Buddha carved out of the rock, and one of 12 cubits long, built of mud, in a reclining posture. The inscription is on two sides of a pillar lying at the entrance of the wihāra, and is very well preserved; the name of the king is here also at the end. The contents are identical with those of the inscription at Kaeligatta (No. 152) only that here the words *Pihitirajayebi Kael A. 14* are missing.

There are several more pillars of Niṣṣaṅka's in different places of the southern district, of which, however, I give no transcript, as their contents are identical with one or the other of the inscriptions already mentioned. One pillar, inscribed on four sides, was brought from Bintenne, and is now kept opposite the Badulla rest-house; another one is at Ilukapotana, in the jungle, two miles east of the Bibile rest-house, and not far from the high road. One, very much effaced, at Potubandana wihāra, five miles south-west of the Bibile rest-house in Maedagampattu, and one at Koṭaserapiyangalu wihāra in Waegampattu, four miles from Bibile on the road to Nilgala.

156. Inscription of Sāhasa Malla (1200–1202) on the upright slab, north of the Haetadāge, found whilst cutting the new path to the Rankot. This inscription was translated by Armour, in the *Appendix to Turnour's Epitome* (reprinted in *Forbes II.*, 353), and afterwards edited, with a translation, by T. W. Rhys Davids in the *J. R. A. S. VII.*, p. 356, but unfortunately from a native copy which is full of blunders. *It is the only inscription that exists of King Sāhasa Malla's, and is of high interest, as it gives us in the introduction the relationship of the king (he was a brother of Nizzaṅka Malla's, but from a different queen) and the events connected with his accession to the throne of Ceylon. The subject is a grant made to the General Lag Wijaya Singa Kit who is mentioned several times in inscriptions of Niṣṣaṅka Malla's. According to Galpota, B 15, he was sent over with an army to India to invade the kingdom of Pāṇḍi, and having daunted them by his energy he brought back a number of prisoners and a large tribute. From this inscription we see that he also played a conspicuous part in the installation of Sāhasamalla, whom he brought over from India. As the date of this event is given the year 1743 A.D. and this agrees with

* The word *agu*, in the inscription from Tissamahārāma (No. 67), is translated "taxes" but I am not sure about this. Comp. the inscription at Wihāragala (No. 58).

the date given by Turnour, while the editors of the second part of the *Mah* have put 1745 instead

157 Pillar of Lag Wijaya Singa Kit, found on the bund of Abhayawaewa tank at Anurādhapura, now in the Colombo Museum. The inscriber is the same Lag Wijaya Singa mentioned in No 156, but here he calls himself chief minister to Lalivati's royal consort Abhā Salamewan. Now, from the *Mah* (80, 30, 31) we know only of a General Kirtisena, who married Parākramabāhu's widow Lilāvati and reigned three years (1797-1200) after which time he was deposed by Sīhasa Malla. It is unlikely, although not impossible, that Lag Wijaya Singa should have been first the minister of Kirtisena and then have installed his enemy, Sīhasa Malla. Lilāvati was restored twice to the throne by the Tamils in 1209 for one year and in 1211 for seven months only, but nowhere in the *Mah* she is connected with a prince of the name of Abhaya Salamewan so this must remain undecided for the present. The inscription contains a grant to the priests living in the Ruwanpīya, and resembles also in the language very much the pillar inscriptions of the 10th and 11th centuries.

Following the chronological order, we have to mention now two inscriptions of a king who calls himself Sīri Sangabo Parākramabāhu. One of them (158) is on the pavement of the southern altar of the Ruanwaeli Digoba, the other one (159) was found at Dondra,* near Matara (SP), and is now in the Colombo Museum. The latter was published by T W Rhys Davids first in the *Indian Antiquary*, I 619, and afterwards in the *J C A S* 1871-72, p 57, but he ascribed it to Sulu Sīri Sangabo (712-718 A.D). In the proceedings however, p XXIV, he states, that the chief interest of the inscription, lies in the simultaneous gift to Hindu and Buddhist temples showing that as at the present day so in the year A.D 1400, Buddhism was corrupted with Hindu rites &c. As we have seen in the pillar inscriptions of the 10th and 11th centuries, the Sinhalese kings often call themselves by other names than those given in the *Mahāvamsa* and we have, therefore, to take into consideration chiefly the language and the contents of the inscriptions. The language of the Dondra inscription is evidently more modern, not only than that of the pillars, but also than that of Niçṣūka Malla, as for the subjects, it is a dedication of coconut trees to the temple of Vishnu at Dondra and therefore does not prove anything for the date of the inscription. In fact, it would be difficult to make out the age of this stone if the name of the king and the language did not agree so well with the other inscription at the Ruanwaeli Digoba. This latter is not mentioned in any book and seems to have been quite unknown to the present. It begins with Abhaya Salamewan, and then follows at the end of the first line the name of the King Sīri Sangabo Parākramabāhu, besides these there are mentioned in

the third line one Wijaya and his mother Sumedhā. The contents of the inscription are religious; the king relates how he worshipped the Ruanwaeli Dāgoba, how he spent five yālas of rice, a large ocean of milk, and 2,000 kalandas of incense, how he recompensed the working people and their mothers with gold and clothes, how he listened to the Thūpawansa, and worshipped the Thūpārāma and the sacred Botree, &c. Among the kings that can come into consideration there is only Wijayabāhu II., who was a zealous Buddhist; the story of his reign is thus introduced in the Mah. 81, 10:

Tadā khalu Siri sangha bodhi rājanvayāgato rājā Vijaya bāhu ti vissuto cāruvikkamo. So there is no doubt about his name being Siri Sanghabo; his relationship is not given in the Mah., but he claimed descentance from the unfortunate Siri Sanghabo I. (246-248), a martyr of the Buddhist faith. As Mr. Davids pointed out in the passage already quoted, it is no matter of surprise to see that a king who professes to be a zealous Buddhist at the same time bestows gifts upon a Hindu temple, as in the 13th century Buddhism had adopted the cult of Viṣṇu and other Hindu deities. The temple at Dondra to which the inscription refers is a Buddhist temple now, but there are still to be seen the statues of Viṣṇu, Gaṇeṣa, and the sacred bull of Tanjore, which evidently do not at all interfere with the Buddhistical worship.

160. Inscription at the Paepiliyāna temple near Kōṭṭa. This is a grant by the first King of Kōṭṭa Parākramabāhu VI., made in the 39th year of his reign. As the date of his accession is given the year 1958 A.B., which agrees with that given in the foot note to p. XXII. of the list prefixed to the second part of the Mahāvansa. The stone which contained the inscription is broken now; and the pieces have been used for the construction of the outer wall of the Paepiliyāna* temple at the junction of the two roads from Pamankanda to Horana, and from Kōṭṭa to Galkissa. The priest, however, has got a copy which I used for making the transcript, after having compared it with the fragments. A part of it has been published with a translation by James Alwis in the introduction to the *Sidat Sangarāwa*, p. CXCIX.

161. Inscription at the Gane wihāra near Waeligāma (S. P.) published by T. W. Rhys Davids in the J. C. A. S. 1870-71, p. 21. the king calls himself Siri Sanghabo Siri Bhuwaneka bāhu, and is most probably the sixth of his name who reigned from 1464 to 1471.

162. Inscription at Kaelani (see No. 127) published by L. de Zoysa Mahāmudaliyar in the J. C. A. S. 1871-72, p. 36; this is on a stone slab near the ancient Kaelani temple, on the left shore of the Kaelani gangā while the new one is on the right. It records an account of the repairs executed in this temple by King Dharma Parākramabāhu of Kōṭṭa who

* This temple is mentioned in the Parawī sandesa, a poem by Ćri Rāhula of Toṭṭagamuwa stanza 46

reigned according to Turnour from 1505 to 1527 A.D. The only historical book which records the reign of this king is the *Rajawaliya** while the *Mahavamsa* and *Rajaratnakari* omit it altogether and make his brother and immediate successor Wijaya Bahu supply his place, this has led Zoysa to the conclusion that the assumption of the sovereignty by Dharma Parakramabahu must have been disputed by his brother Wijaya Bahu as already Turnour had supposed in his epitome. The date given in the inscription is that in which he ascended the throne is 2051 A.D. = 1508 A.D., and differs by three years from that given by Turnour (to which he arrived by adding the 14 years of Pandita Parakramabahu VII from an unknown source and the 20 years of Wira Parakramabahu from *Rajawaliya* p 274 to 2014, the last date given in the *Mah* as the year in which Bhuvanekabahu VI died).

163 Second inscription from Dondra at present in the Colombo Museum. This too was published and translated by T. W. Rhys Davids in the *J. C. A. S.* 1870-71 p 25. This and No 167 are the two only inscriptions known at present in Ceylon which are dated from the *Çaka* aera. It bears the name of Wijayabahu the brother and successor of Dharma Parakramabahu mentioned in No 162, but the date is the year 1510, this inscription confirms in some way the result to which we just arrived viz that Dharma Parakramabahu and Wijayabahu struggled about the sovereignty, and further it suggests the idea that Wijayabahu must have been recognised in the extreme south of the island only and unknown in the central part. The subject of this inscription is like that of No 159 a grant to the temple of Vishnu at Dontra.

164 Kudamirisai wihara 13 miles from Colombo on the road to Kandy and half a mile to the north. The inscription in 42 lines is on an inclined rock close to the temple and is tolerably well preserved. It begins *Çri Lankadhipati Parakramabahu* but we cannot make out which king of this name it is. The language is quite modern and the contents are of no peculiar interest.

Of the inscriptions now following I only give the places where they are to be found and the dates if they can be made out. They are all more or less modern and too lengthy to be reproduced here either in text or translation. Some of them have been published by native scholars in the Colombo papers especially the *Lakriviṭṭirani*.

165 Galapata wihara one mile east of Bentota. There is a very long inscription on the surface of a rock at the bottom of the steps that lead to the entrance of the wihara. It gives an account of the repairs which King Parakramabahu of Dambadenia executed at this temple, having heard that the dagoba attached to it contained a relic of Mahā Kassapa the first hierarch of Buddhism.

166 Batagodaluwa, one mile east of Dehelgomuwa a village eight miles from Kurunaegala on the road to Dambool. There is an ancient tank, stone pillars and a fragment of a stone bearing an inscription in the character of the 15th century. The place

the third line one Wijaya and his mother Sumedhā. The contents of the inscription are religious; the king relates how he worshipped the Ruanwaeli Dāgoba, how he spent five yālas of rice, a large ocean of milk, and 2,000 kalandas of incense, how he recompensed the working people and their mothers with gold and clothes, how he listened to the Thūpawansa, and worshipped the Thūpārāma and the sacred Botree, &c. Among the kings that can come into consideration there is only Wijayabāhu II., who was a zealous Buddhist; the story of his reign is thus introduced in the Mah. 81, 10 :

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164. Kudamirisa wihāra 13 miles from Colombo on the road to Kandy and half a mile to the north. The inscription in 42 lines is on an inclined rock close to the temple, and is tolerably well preserved; it begins *Çri Laṅkādhīpati Parākramabhuja* but we cannot make out which king of this name it is. The language is quite modern and the contents are of no peculiar interest.

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165. Galapāta wihāra, one mile east of Bentota. There is a very long inscription on the surface of a rock at the bottom of the steps that lead to the entrance of the wihāra; it gives an account of the repairs which King Parākramabāhu of Dambadenia executed at this temple, having heard that the *dāgoba* attached to it contained a relic of Mahā Kassapa the first hierarch of Buddhism.

166. Batalagodaluwā, one mile east of Dehelgomuwa, a village eight miles from Kurunaegala on the road to Dambool. There is an ancient tank, stone pillars and a fragment of a stone bearing an inscription in the character of the 15th century. The place

is now totally overgrown with jungle and not even a footpath leads to the spot, which is only known to a few amongst the inhabitants of the village.

167. Laūkātīlaka wihāra, eight miles west of Kandy; the temple is on the top of an immense rock, to which a flight of steps leads, and there are two very long inscriptions, one in Sinhalese and one in Grantha or old Tamil characters. The Sinhalese inscription records the erection of the temple and the grants of land made to it by King Bhuwaneka bāhu IV. of Gampola. The date of the accession of this king as given by Turnour is A.D. 1347; but that given in the inscription is the year 1266 of the Çaka era, corresponding to A.D. 1342.

168. Gaḍalādeni wihāra, two miles west from Laūkātīlaka, and not far from the high road; here also there is a very long rock inscription in Sinhalese character, partially effaced, which is peculiarly interesting from the fact of its being alluded to by Robert Knox in his account of Ceylon; it records the history of the construction of the temple and its endowment by a king of Gampola.

169. Akuruketupāna at Ambagamuwa, five miles from the Nawalapitiya railway station; two inscriptions, one of 34 and one of 24 lines, in an ancient form of the Sinhalese character, both very much effaced and weatherworn.

170. Kaeragala, Gangabada Pattu, Siyanae Korle, about ten miles from Colombo on the Kaelani road and three miles to the south, not far from the Kaelani gangā; there are the ruins of a temple, stone pillars, a dāgoba and an upright slab, covered on both sides with an inscription in modern Sinhalese characters. It begins Çri Sanghabo Parākramabāhu, and belongs, most probably to the same Parākramabāhu VI. of Kōṭṭa, who inscribed the stone at the Paepiliyāna temple (No. 160.)

171. Alawala Amuna at the Kospoṭa oya anicut, about six miles from Kurunaegala; there is a long inscription in large sized modern characters on a rock close to the river. It contains a grant to the temple of Maedagama, which is situated in the neighbourhood, by King Parākramabāhu of Dambadeniya.

172. I here annex an inscription which, properly speaking, has no room at this place, as it is not on a stone but on a copper plate. It was discovered some years ago in a cinnamon plantation near Negombo, and published by L. de Zoysa Mahā Mudaliyar in the J. C. A. S., 1873, p. 75. It belongs either to Wijaya bāhu VI., who reigned at Gampola, 1398-1409, or to Wijayabāhu VII. who reigned at Kōṭṭa 1527-1533, and who is the author of the second inscription at Dondra (No. 163.) It is however more likely that it belongs to the former, as it is dated from the 9th year of the king's reign, while Wijayabāhu VII. only reigned eight years. It contains a second (or confirmatory) grant of a rice field to the Brahman Venrasu Konda Perumāl and is interesting, as it shows the latest form of this kind of inscriptions, which, although written in a modern style of language, still preserves a good many of the ancient traditional expressions.

PART II.

TEXTS

(1) Tonigala.—(a) Parumaka Abaya puta parumaka Tisaha wapi acagirika Tisa pawatahi agata anagata catudisa s gasa dine Dewana pi maharaja Gamini Abayo niyate acanagaraka ca [taw] rikiya nagiraka ca. Parumaka Abaya puta parumaka Tisa niyata pite rajaha agata anagata catudisa sagasa

(b) Parumaka Abaya puta parumaka Tisa niyata Ina wapi acagirika Tisa pawatahi agata anagata catudisa sagasa Dewana piya maharaja Gamini Abaya niyate acanagaraka ca tawirikiya nagirika ca acagirika Tisa pawatahi agata anagata catudisa sagasa Parumaka Abaya puta parumaka Tisaha wisara niyate pite

(2) Gallena wihara.—Dewanapiya maharaja Gamini Abaya sa puta Tisasa mahalene agata [a]nagata catudisa sagasa

(1) Dumbulla wihara.—Dewana piya maharaja Gamini Tisasa mahalene agata anagata catudisa sagasa dine

(4) Tissamahara.—Siddham Mahanaka rajaha puta Alunaka raja Nakunrahawihara kara[hi] Gola zamawila ca Gola gamaketa waga guna ca nama

(5) Rurawaeli Digobi Anuadhipura.—Siddha. Wahala rajaha manunarakaka T[is]a maharaja puta maharaja (2) Gura bihu Gamini Abaya Dakini Abaya araba wihara karaya wa rikawaya (3) bajika patisawana k tiri kotu papatakarahiy i jina patisatara (4) kotu dine dakapati bikusagaha ataya catari pacceni paribujanak kotu dine

(6) Ratmalagala.—Siddha. Dewanpiya T[is]a mah[araja] rajaha marumanaka Dewana piya puta ka[na] Gamini (2) Abhaya maharaja [Dewa]napiya Nakamaharaja Wiharahawakaka Mahagutika (3) sahla pariwatika wiharahi bhikusagala wisita pimanaya naye yaku ca bata ca (4) wasawasakabata kate pa katu dine utirika rahata wanaka katu dine

(7) Periyankulama.—Siddham Wahaba maharajino gra sudrasa patanagalihi ja jina palisataraya kama karana karotu tiragana utinahi yani halanaka jela (2) halanaka rukawawiyi ma tera Majibaka dini bida karaya bajika yaha puta ayisaya puta caka kaha patinagalihi (3) dakapata (4) jina palisataraya kama karana karotu Amaraterahi keti calikawawiya dakapati tumaha patisatara kotu sahanu patiya nahati Majiba nana (5) atanani ma dakapatiyasa kotu sahi caka kotu sapatisawana beru palharawasa dini

(8) Periyakadu wihara.—Gamini Aba rajaha (2) la puwadari sa wanaka wasa (3) ka [pa] rama tera Tusaha ka mahawawu (4) [para] ma tera Majiba ka

gaṇaya Cakadarika wehe (5) rahi cetahāṭa ca bā-roṭpath
(6) dine Cakadaraka wehera [hi] dine a few amongst the

(10.) Galwana—Maharaja manu-
maraka Tisa maharajaha Gamini Abayaṭa
pala wibajakahi wana manaka wawi paca saha[sa] kahawana
jaraya kaṇawayā tā baraba bukasagahāṭaya catari paceni pari

(11.) Wihāragala.—(a.) Siddham. [Wa] saba raja Cakadaraka
wiharahi papa (2) takara kara waya upala donika wawi paca
sahasa (3) kiniya paca satehi ya pasu nawaya bikusagaha-
ṭaya (4) nawasa.

(b) Siddham. Wahaba rajahi patagapara Tisa
rajaha (2) puti Gamini Aba raji [Wa] saba rajaha dinika Upala
(3) donika wawi papatakara jina pahawaya para sagaha (4) ta
padi dina

(12.) Tāmaragala.—Siddha Wahaba ra ha marumanaka
Tisa maharajaha puta maharaja Gamini Abaya

(13.) Kaikāwa wihāra.—Siddham. Patama tera Warasi
ametaha jita Amaryawa ameti Abaha ca duti bati kara bu hawa
karu ga wadhacetaḥaṭa ja bikasagahāṭa ja dina.

(15.) Dunumaṇḍalakaṇḍa.—(b) Ulaṇakawapi bikasagaha (2)
sitāṭa wiyaketahi bujaha (3) bika anutara be bājana hala (4)
ta kubara duṇa kariha na gamaka (5) ketahi sagakubari aṭa
karihaku (6) tulatarawiyaketahi tanakare (7) waye buka-
sagahata kubare dinaka (8) rahi ka[ha] pana ha gamakarahi
wirawa (9) Abaya bukasagahata kubara dina sata (10) masaka.

(16.) Situlpawihāra.—Siddham. Nakamaharajaha puta
Batiya Tisa maharajaha malu Ti[sa] (2) maharaja
aṭasa ta Tisa kahawana ṭahiya Citalapawata aṭiṇa
samaya dakini Ti (3) sa aleya wawi akala koṭu kaṇa waya
Nakamaharajaha [ce] taha ta Muḷawatiyata ci (4)
hata karadorahi tumaha akala [ko] ṭu karitakojarahatayi ca
dasa pahataṭayi (5) jina [pali] satari koṭu
dini dakapata sakalasamata dini.

(17.) Galgiriṇakaṇḍa.—Siddha Batiya rajaha dinayanikaka gala-
kawiharahi kubara pahana wi (2) maduka
kubara ceta ma waruta hinagala awapataya nakawiraya cetā-
kubara asirawu tabu (3) ketahi cetakara mani karawiya ceta
kubara gaṇawi kaṭiyaya cetakubara.

(18.) Demaṭamal wihāra.—Siddham. Gāmaka Aba rajaha
wihare sataba gamaka (2) Sariṭuri ha giriya boja pati pati daka
parihaka gapa (3) wiharahi dasa

(19.) Debelgalpansala.— Mekawana
Aba maharaja (2) catali ta baṭa maka Aba (3) cala-
wada punimasaha maha bahudawasa ga (4) naka sawasayaha
jata tabana lawā (5) mahawiharahi papatakarahiya kaṇa
saga waḍawa (6) tara mahapata wana mahapataka mahama-
tasa (7) tasa jinahāṭa sapa

(20.) Mihintale.—Siddha. Dewānapiya maharājaha maruma-
naka manapaya Gāmini Abhaya maharajaha Cetigiriya bhikhu-
sagaha (2) gara gāmanakārikahi pule-

54. Galwibāra.—Siddha. . . pi . . . ta karihake . . .
 batigamaketahi karihake ga siwagamaketahi kari tawi
 tula [da] rawiketahi karihake jala makulaketahi karahika . . .
 parawiketahi karihaka pumanawiketahi karihaka mahabamana
 wiketahi karihaka tulatarawiketahi karahika mahamakalaketahi
 karihaka wanijakala ketahi karihaka acawiketahi
 mahawiketahi karihaka lajakawiketahi karihaka kubara jita
 gamaketa paka . . mapanaketahi karihaka nawawawiketahi
 karihaka kubarawiketahi kariha paye pabaraketahi karihake
 wajabutigalakawiketahi aperaka

55. Tammanakanda.—(b) Siddha. Upalabijakahi upajini Naka
 (2) pawatawiharahi cetahi asaṭa ka (3) watiwatapata gamakehi
 cetakubari wali (4) mahamuḍaketahi bojasa niniketa (5) halātale
 kubari karihi (6) hiyapiḷawi (7) nawagamaka (8)
 kupawaraga.

58. Weragala.—(a) Sida bujiya karawa la Tisayahaja
 wanikubare sa kahawana mahabhikusaga . . bawini
 (2) wisiti male kahawana wapi te lema ma
 kahawane (3) hi ladhahi ye kari manā yaṭa sādha . . .
 (4) wataba mawa dinaki mahabhigusaga.

(b) Sikaha ga . . kahawana karihi (2) mahana mela wara
 bataganakahi (3) patagamakahi ceta karihi maraṭa (4) maharu-
 kawawi kahi cetakari (5) Cuḍasumana gamahi cetakari (6)
 mahaka . . kahi cetiya (7) kubaragamahi cetakarihi (8) . . .
 taṭa gamakahi patakarihi.

61. Habarane.—Siddham. Mujita gamana keriyahi ameta
 Wasayaha puta agi walamana wawiya (2) atiwawiya [da] kilhi
 galana kapa ataṭa wawiya keta awitakita eta eta gama saro
 (3) atali koṭu me agiwalamana wawiya mulasara ca pacawa
 diwasara ca (4) do karihi sahasa ca caka catalisa karihi ca Sarima
 parumaka maharaji me aginamamana (5) wawiya bojiya pati Sena
 puta Abalayaha ca mahalaka balataka rakana kanakayaha
 manumaiaka Wesamanayaha ma (6) keta akata (?) kiriya daka-
 patiya kala amana da . . kakata sagasalahi liyawaya bojiya
 pataya karakala waya Cetagiriwiharahi Abatalahi silacetahi
 tumaha akala koṭu kari wicara Gapacetihī tela buta malakoṭu ca
 (8) jinapaḷisatari kama karanā karoṭu Coṇa (?) talaya giniya me
 gapacetihī jaganana hamanapātaya parawatahi (9) nawanana koṭu
 ca bojiya patiya Karakata wawiya dini. me cetihī dina. bojiya
 pati sari . . ca karihi sahasi wi wisiti ka (10) do pata ca ametaha
 ca Wahabayaha puta nakayaditi . . . puwayasa sawanaka
 wasahi majimodini puna masi sata paka (11) diwasa.

62. Thalagala.—(a) Siddha. Balahi bawaka wasika (2)
 upasaka citayaka ma pata (3) Damiḷa baya mata
 hanaya.

67. Slab from Tissamahārāma.—Siddham. Budadasa Mahida
 Maha (2) sena tawaka bāya Abaya maharaja (3) mi apa cudi
 purumuka Budadasa tari pali (4) mahanamika Jeṭa Tisa maharaja
 apaya (5) ha pali Toda gamika kiri kinīyihī ugu awami (6) dinawa
 sahasaka kiri abatarihī Mahagama (7) raja mahawiharahi tara
 pali mahanami Pa (8) dana galida dinika paca sahasaka kiri ca

mi Padana (9) galida me warahita pawatara na uyuta kotu sa
 (10) padinaka catara sahasaka kuu ce me di uer (11) nani nawa
 sahasaka kiri yaha ugu wama (12) carita niyamina
 rajakolihū bhāmanā (13) mini mewa bika kari di catara
 umani bedi (4) bika ca sesika tawa na
 (15) Padana galihū buka sīga hamiyāna cā [ta] (16) ra pacayāda
 uwayutu karawani kotu apa ca (17) di purunukahā dīna niyamāni
 me ca sūli (18) lu liyāwāy i dīnamahā

77 Pihgama—Siddham Uṭṭarāṭa Mahāgawāṭṭama āṭa
 sahasayāṭa wari kani yama rāṭiyāhi iṭa tota lāwari ca
 (2) mahāka jetakāha iwa iwasesa balahā iwa cākā rāṭa payahū
 abahā watukā wawarāṭa mā tera karūhū (3) lāhā yānā
 wihārā atani semāna āṭa arākatā kotu cakā karūhā cakā umānāṭa
 kubara hīna ianā wihārāhū mā (4) bhāṭasāganāṭa
 catārā pacahāṭa dīnamahā

85 Dīyagama—Siddham mihakadāka māda wadā
 [ra] (2) upasākūyā yā pita iwa wādārā carāka pita i
 (3) jaba curāka iwa jāyā tota kubire pata iwa nā jaba
 daka iwa (4) cakā kani dasa tikū kubārā

97 Nagūkanda—(a) Siddha Welunaka rukawāwīya tanā
 mehyā kalo tejo jūrā kotāsahāwāka kotāsāka Bāmanogīrīyā
 weherāhū sāgā

(b) tā mīma purumākā sūkatā putā hā
 Bāmanogīrīyā weherā dayo kīno wenūṭāka dawakā mihabarīyo
 (2) wawīsārā kanugīrīyā wawīsārā kabubā (?) wawīsārā kaṭināka-
 pulasārā (3) wāwā samā sātārā wawīsārā dakapātā kanayā
 badipitā Bāmanogīrīyā wihārā bhāṭasāganāṭa cakā (4) pīca yitā
 dīne sāgā bīgā karīyā kāmā atinī samitā wā wīwā nūṭā wīwīwā
 gāṭā aṭiwa kahawānā (5) wātākā wāwī daka pata bojyapitā

Bāmanogīrīyā wihārā bhāṭasāgā dīni pita karakāṭāka sīgā
 sarā

98 Galkowila—Siddham Manakā miharājāha putā Bātā
 Tisā mā (2) harājā manāna (?) karūhū pacā caliwātā , ,
 hamudatā keta (3) Wihārāhū wawīyā rukawāwīyā ceta hī
 wānā Abilāyāhī cetā karūhū (4) bojyā patā karakāṭā yā
 kubare wihārāhū tela mala cetā

(5) jūnapātīsātārāhū kotu dīne

102 Wellingolla—bhāṭasāganāṭa kani
 rukawāwī haka kubārā wādārā iwa bhāṭasāwī
 niyātā iwa (2) Bīyāwīwīyā wī iwa
 maraduwayā iwa mahātāwī iwa me ceta kubire (3)
 karūnā kahi

110 Malakalattaewa—A. Sirī sang boy mā purmukā pāsā
 loswanne nawayāe putā dīsā wak dawās Pandi rād Dapulu
 waro mekāp par hī kurehī senim isā nawa turie saengim isā
 mihale Dapula arak umānan wānāe kudī salā dāl sīwim isā
 kolpatī sāṅgā aetalu wae aep me tuw ik denūmo ek sewae wā-
 daley in Sen mahā

B līenān tuman mīenīyan nāemūn nām dī koṭ karana lad Nal
 atata meheni warū tuman tubu wat sīrithi se dawaspātī
 mahaweherāe mahaboyāe dīy wada waedī meheni wat haembu

wat sat denakhat satar pasa wayutu karanu kot wadāla kaerapa
bimhi ā wū Gitelgamu gamat attānī paerachaer de rawauae go
wadnā kot isā de kamtaen no wara

C. nā kot isā maŋgiya piyagiya no wadnā kot isā dunu-
maṇḍul melāt ɕri rad kol kaemiyan no wadnā kot isā waeriyān
gamgen geri no gaunā kot isā gael miwun no wadnā kot
wadāleyin ā me kūp par ha kureli senim isā me kūp par nawa
turāe saeŋgin isā kuḍa salā da siwim isā kolpattra saūga netaļu
wae nep me tuwāk dena

D. mo ek sewa awud me Gitelgamu gamat attānī paerachaer
denu ladi.

111. Abhayawaewa.—A. Siri sang (2) boy ma purmu (3)
[k] ā dasana (4) wāwanne maendi di (5) nae pura teles (6) wak
dawas Ba (7) yāe waew māwa (8) karwanukot wat (9) himiyan
wahan (10) se wadāleyi (11) n waewae satar ka (12) nae satar
pahanak (13) hinwā me waew (14) hi mas maerū (15) kenekun
raekae (16) genae no pao (17) t wuwa nuwar (18) laddā atin da
(19) sa hanak ran ma (20) [ha weher piri] (21) wahana māḍae
(22) biyā tamā ne we (23) ho [r] awu[d] miyan

B. wā (2) lawā go (3) nae me waew (4)
hi meho [ka] (5) rawā ro (6) kasa wa (6) me waewhi mas (7)
marana ta raekae (8) hat kewul (9) usu.

112. Koṅgollāewa.—A. Siri sa [ŋ] bo ma purmukā
doloswan[no] duruta pu[ra] (6) at wak dawas mo k[ā]p (8) par
wānedaruṇayen da (10) ra me kūp pa (11) r no wadnā isā gu
(13) tawuka isā maha (14) bōyen (15) mago
na[La] (16) k diw pe[diw] (17) siri sāṅ [bo] (19) no
wadnā kot isā daruwane pu

B. ra dawas wa (2) (3) ko (4) t giriwe-
heru (6) [dena] mo (7) pihiṭi (8) na pe da (9) riya
piri (10) wen ma (11) si (12) mi (13) kal
(14) watunada (15) gama isā (16) mehi da (17) yehi
. (18) ma [i] sā

C. me yat du (2) numandala (3) wa melā (4) sūra si
lad dan no wadnā kot me[e] diw pediṇ rad kol samdaruwan n[o]
wadnā kot wadāleyi[n] (13) attā (14) nī pae [rac] haer (15)
denu la

D. [di at] (2) tānī kat (3) ko hinda (4) wū me ma (5) dhukao
pahaela (6) siri sāṅ boy (7) rad pahida (8) wasae hinda (9) wū
yeyā.

113. Inginiṇiṭiya:—A. Swasti (2) Siri sāṅga bo (3) ma
purmukā (4) sawanaga pu (5) ridase hima (6) ta puradisa (7)
wak dawas (8) radol ma (9) bāpānan (10) wahanse (11)
wadāleyi (12) para ɕripāla (13) parāparawen (14) me raṭa
(15) āwū siriṭhi isā (17) wasara tuṇ (18) ahnayā maha
(19) lekā Arak (20) samanan wa (21) rae dāna kuḍa (22) saḷā
wadāla (23) ek (24) taen samiye

B. n rado (2) l pere Demel (3) kalae pere (4) siriṭ ae (5) tuḷa
wae (6) me. tuwā (7) k denamo (8) giriwehe (9) rū Mihinden
(10) (11) (12) Hingiṇi (13) piṭi
sanga ae (14) tuḷa wae nep (15) gam bimaṭ (16) atsāni pae (17)

raehner dat (18) sirigalatā (19) n me gāma (20) t de mandala
(21) n radol (22) wan mela (23) ttinā mang (24) diw pediv.

O perana su (2) sama me ga (3) m no wad (4) nā kot isā (5)
gael mī (6) wun waeriyā (7) n gamgen (8) no gannā (9) kot isā
(10) atanin (11) nepinnī (12) kot isī (13) gam himin (14)
aetulatā wū (15) sirigalata (16) n pandur (17) no nra (18) nī isī
..... (19) me (20) weherhi (21) attāni (22) paeraehaer
de (23) nu ladi

114 Mihintale plinth course

Upper Portion A.

1 Ciri sirī saūg bo ma purmukā doloswanne Hihūlae awagun
poho dawas satir ratae wel kaemi [ya]n weherat [w]e[ɪ]
..... [we] he [ra] t wel kaemiyā [d]i[ya] yutu ran sat
kalandak

2 isī me ratae me āleyakhu diyaē yutu ran kalandak isā
sangwāeli upiemi kaemiyaku diyaē yutu ran de kalandak isā
kal kalandak isī me ratae me pir[wa] hī [nnā]
ku diyaē yutu ran pas

3 kalandak isī me ratae me ran ladi kaebili piruwahannā
ran tun kalandak isā me ratae me balinnaku diyaē yutu ran de
kalandak isā me ratae isā yūn hae diyaē darae
wel kaemiyā [diyaē] yutu randasī kalānda

4 k isā me ratae me piruwahannaku diyaē yutu ran de kalan
dak isā me ratae me balannaku diyaē yutu ran kalandak isā me
ratae me āleyaku di [yaē yutu] diya dārie
urīla ael terie we [ɪ] kaemi [ya diyaē] yutu ran pasalo

5 s kalandak isī me ratae me āleyaku diyaē yutu ran de
kalandak isī me ratae me ariki leya [ku] diyaē yutu ran de
kalandak isī me ratae me kalandak isī mo
..... di ael [ɪ] [we]l kaemiyā diyaē

Lower Portion B

1 yutu ran pas kalandak [isī me] ratae me
diyaē yutu [ra]n kalandak isī me ael terie pas
haemae arikileya [ku] diyaē yutu [ran] pas kalandak isā kaebili
piruwahannā diyaē yutu ran tun kalandak isī [me] ael de kaebili
deṭun diyaē yutu ran de ka

2 landak isī me ael y yaku diyaē yutu ra[n]
kalandak isī mehi li pamanin unu nokaranu isī me li tāk ran
..... hawurudu patī wāo pīra keremin sī
isā wanun agin ganna isa keremin sī pi [ya] keremin henro
wadāran ra

3 n kenekanat wāepāra isā de kalandak [ma] ngul
wae go sang wae go ael luhu mama p[ɛ]re apā se pasnat
isā deṭ wādī wehera kaemiya dāruwin sanga lahannī
mangulat diyaē yutu ran de kalandak kahāy de paelak sīl isī
mehi

4 wāepāra karana tāk denahat weherat pūli [m] deka isī de
kenekun kalandak kaelae pawanu isā

115 Pillar in the jungle near Mihintale — A Swast [ɪçrɪ] (2)
Abhay sī (3) rī sa[ng] boyi (4) ma purmukā na (4) wawanne Hī

(6) mate mashi (7) dasa wak da (8) was Saē (9) giri weheri (10) n pere dunumand (11) lan gannā k[o] (12) t isā manga (13) mahawar is [ā] (14) melāt no (15) wadnā i (16) sā mang (17) diwa pediwa

B. no wadnā (2) isā (3) ra[d] ko (4) l kaemiya (5) n no wadnā (6) isā Saē (7) giri gal (8) wadatalan (9) pulapan mi (10) wan siri (11) balan (12) no kapanu i (13) sā kaepu (14) kamtaen (15) genae da (16) t gannā (17) isā pawu (18) sang wael (19) la piriwen (20) sang wael

C. la kuli mahawar (2) adakkalanu (3) aeti no kiyāe (4) weherat ga (5) nnā isā me (6) tuwāk ayat (7) rad kolat ga (8) nmin siṭiya (9) weherat me (10) wadālamhayi (11) ārogya (12) sidhi.

116. Ellawaewa pansala. — A. Āri (2) siri bara kae (3) t kula kot (4) Okāwas ra (5) d parapure (6) n bat Lak (7) diw poloyon (8) parapuren (9) himi wū A (10) bhā siri sang (11) bo maharad (12) hu tumā sat (13) laengū nawawa (14) n kawurudu (15) yehi Pāṇḍi ra (16) t pachaerae ja (17) ya kirtti lad (18) rupun dan (19) wū mal masu (20) lutae mabat (21) ekānna siri (22) bhoga kaḷa (23) maharadhu (24) daru Abhā Sa (25) lamewan Dā (26) pulu mahara (27) d hu tumā sa

B. t laengū dasawa (2) n bawuraduye (3) hi (18) . . . ta dan (19) gulabudim isā (20) ha Kalinga (21) (22) mahāleka muja (23) kapdu Wadurarak (24) samanar war da (25) na kuḍasālā wa (26) takae lā a

C. Illegible.

117. Actawiragollaēwa. — A. n bi (2) . . . pā i[sā] (3) [hini] ya [n] (4) [wahan]se (5) [ba] t Okā[wa] (6) [s rad pa] rapure [n] (7) [bat La] k diw p [o] (8) [loye] n parapu (9) [ren hi] mi wū Abhā [Si] (10) [ri sang] bo maha [ra] (11) d [hi] tumā sat l [ae] (12) ngū nawawan hawu (13) [ru] dayehi Pāṇḍi rat (14) [p] aehere deye lad ma (15) [ha] rad hu daru Abhā (16) Salamewan mahā (17) [ra] d hu tumā sat lae (18) [ngū] dasawan hawu

B. ruduyehi (2) pas hi wa (3) si bimae dena [mo] we (4) herae Siri [sang] (5) bo rad piriwena (6) bada wela na (7) mae attāni (8) hindawā dewa [wa] (9) dālae ek taen (10) sawijen [me] kā (11) p para waedāer (12) talā arak no wae (13) daere mewān me [kāp] (14) paratamba (15) muktim is [ā me] (16) kāp parati [mewo] (17) heru singe ma (18) no hini kiliṭa (19) boy tini i-[ā] (20) mahālo weheru tana (21) kusala akusala (22) monat ru (23) salāsatiyae (24) aetadu rā ae [p me] (25) tuwāk dena (26) kesewa (27) mān du [numandū] (28) l melāt ṣi ra[d] ko

C. l kaemiyan no [w] (2) dnā kot isā (3) lawā duwe anā (4) priyam no wadn [ā]i (6) sā rat ladu pa (6) ddan no wad (7) nā isā isā de naewa (8) nae dekamtaen no (9) wadnā [i] sā arak (10) kand Siri Lakli (11) w no wadnā isā (12) duba lāta daen (13) no wadnā isā (14) piyo wadāra ana (15) n damibattāni (16) siwanguru lituwa (17) n no wadnā i (18) sā kiri geri go (19) m gen no gan (20) nā isā gaelmi (21) wun waeriyān wae (22) ri

sāl no gan (23) nā isā tudī (24) wuwā hayī no (25) wadnā
isā rī

D lo (2) magamaṭ (3) nā (4)
yā wudī (5) . [t] aen sā (6) ā me tuw (7) [ākde]
namo (8) eksewā (9) hāriya (10) [n] ā pūtaka (11)
gamā (12) mkanuwa (13) ianan (14)
na padā (15) koṭa isā a (16) [t] tanī perae (17) haer
denu ladi

118 Aetākadapansala — A Lakāla miyān no [wa] (2) dnā
kot isā (3) lawāsu sīdanamī (4) yan no wād (5) nā wāladapa
(6) la dan no (8) de kantaen no (9) wadnā [1] sa
arata (10) dunae warī Laka (11) (12)
(13) wadnā isā (10) dunawarī Laka

B (1) ruduyā (2) pashī (3) sibi maede (4) haiae sira (5)
bār la (6) badawelana (7) ma attā (8) (9) dāla ek
(10) samirona (11) pā para waedae (12) tala durae sa (13)
da mawa (14) paparatimawa (15) muktīm isa (16)
kappa (17) herasihama (18) nī man hī (19) (20)
mahīte (21) kar la

119 Polonnuruwa — (b) A. (2) mewān (3) purmuka
tu (4) nwanne (5) nāwayae pu (6) ra dasā wa (7) k dāwas (8)
wadalen (9) a sene (10) wī rad hū (11) sās (12) warae (12)
tura sī (13) da yō nāwu (14) turīe sal (15) isa mibā

B (2) sūmanā (3) n warae hū (4) dasāla (5)
(6) lan dena (7) mo ek (8) sewāe Giri (9) nae bī (10)
mae Wādura (11) g bonā (12) wange (13) Galutisae (14) gamy
de (15) kantaen

C (2) dara no (3) wadnā i (4) sī (5)
(6) dan no (7) wadnā i (8) sa gael (9) gen wae (10)
riyan bī (10) hī mut sā (12) l no ga (13) nna isa (14) mang diw
(15) [pe diw]

D (2) no wa (3) dnā isī (4) wadālen (5) cūrad
ko (6) l samada (7) ruwamo (8) Wadurag (9) bonāwa (10) nge
Ga (11) lutisāe ga (12) may me a (13) tūnī (14) paernehae (15)
dunamāha

120 Mayilagastoṭa — A. Sūrī mat apa da (2) lalātaha na
wū da (3) n uturāt waenā (4) n kaetā kula premihī (5) kala
Okāwas (6) parapuren bat (7) rad purumuwanāt (8) ag mehesu
[n] (9) wu Lak diw polo (10) yon parapuren (11) himi sītī Gon
(12) buso raedna kus (13) hī upan Abhā Sī (14) lamewan
maharad hū (15) urehī dā kaeta (16) kula kot wiyat (17) daham
niyae gat (18) aepā Mihundāhu (19) wisin karand na (20) wam
utumbī mahana (21) m uwanisī (22) siribara mahawe (23) her
nakāhī (24) rad parapur wasnu (25) wawastanā kaerie (26)
Uda Tisa piriwe (27) n sabasi has (28) pamae yan ba (29)
ma dayas nakā (30) wae (31) ta saba (32) wan
dunū (33) wak melat (34) [cū] rad kol [kae] mī

B yan no (2) wadnā i (3) sī gain (4) gon radā (5) hara bilī
(6) bun gael (7) miwun wae (8) riyan no (9) ganna (10) isa
mangi (11) wa piyagi (12) wa no wad (13) nā isī da (14) waes
me hī (15) miyā maha (16) l unūn ae (17) tulā tī sītā (18) sūnre
so da (19) yae tu (20) no nānā (21) sī me kama (22)

yo ne para (23) dawā rada (24) kol samdaru (25) wan wisin (26) bisamwat (27) no raknā (28) isā naṭ (29) isā (30) wan (31) aēpā Mi (32) hindāhu

121. Tablets at Mihintale.—A. Siribar kaeta kula kot Okāwas raj parapuren bat kaeta usab Ababay Salamewan mahara (2) j haṭ eme kulen samajāy dew Gon bisew raejna kusae ipaedae aēpā mabayā siri windae piliwelao (3) sey raj wae tumā sirin Lakdiw pahayamin eṭae Siri Sang Boy Ababay maharaj hu tumā sat (4) laengū soḷoswana hawuruduyehi wap sand pun mashi dasapak dawas Seygiriweherhi isā A (5) bahay giriweherhi isā wasana mala biksang himiyan mahasenwā karay tumā baē wat himiya (6) n Seygiri weherhi pere tubū sirit nija Ababay giri weherhi sirit nija ruswā genae me we (7) herat me sirit tubuwa waṭi nisiyan hā sasaendae me weherae wasana mahabiksang himiyanat isā (8) kaemiyanat isā dasnaṭ isā kaṭae yutu isā labanu diyae yutu se isā wiwarunen ek se koṭ me (9) sirit tabana ladi me weherhi wasana bik sang himiyan wisin bili pasos salhi naengī siyu ara (10) k menehi koṭ dachit kisae nimaway sika karapihi kiyū seyin siwur haendae perewae Aet weherae lahā (11) g awud met pirit koṭ baesae hambu bat gatae yutu gilau wae lahāg iyae no yahana himiyanat wedun (12) kiyū saendae wasag diyae yutu me weherae waesae wanawalā kiyana bik sang himiyanat kaṇḍin piṇḍin wasa (13) g pasak isā sulat walā kiyana bik sang himiyanat wasag satak isā bidam walā kiyana bik (14) sang himiyanat wasag doḷosak isā diyae yutu isā dāyakayan pirikaṭā sangnaṭ denu kaḷa pasa (15) no piriheḷā diyae yutu me weherae āwū tuwāk awasae bad gam bim mehi me pasak di nibad wae waesae walandat mut bad awas hā ekkasa wae no waelaendiyae yutu sang saemaengin kaemiyanat wajarat dalaawut (17) mut pugul wae no waejaeriyae yutu no dachaepiyae yutu me weherae wasana bik sang himiyan Aet weherae (18) bad tuwāk tanhi kumbur arub aey kawaru pariyaen no waelaendiyae yutu tuman piḷibadun wisi (19) n Aet weherae abaedi tāk tanhi isirae no kaṭae diyae yutu me sirit ikut himiyan me weherhi (20) no wisiyae yutu nakā balana himiyan isā weher piriwabanu wā isā niyam jeṭu isā ākaemiyā isā (21) pasakkaemiyā isā weher leyā isā karand leyā isā karandū atsamu aetuḷ wae me tuwāk janā Aba (22) haygiri nakayli Demuḷin sūhanuwat waeḍi sangun saemaengin Aet weherhi hindae kamtaen koṭ ae (23) tuḷ baehaeri aya wiya aēy kam kaṭae yutu aetuḷ baehaeri ayawiyehi yut kaemiyan naesūwāk denu waṭ (24) nisi kuḍin aepae genae kamtaen saemaengin tibiyae yutu me weherae wasana himiyan piḷibadun nisid (25) hot meheyaē no tibiyae yutu haeriyae yutu kaemiyan lekam karuṇa wū daeyak genae haeriyae yutu mundu kara (26) ndukamtaen kaemiyan hasin has koṭ dāge kaemiyan pasaekin dāgehi tibiyae yutu me weherhi yut (27) kaemiyan keren weherat kaemiyan anoha giya kenekun mut kanae siṭi kaemiyan keren waṭ onā taenne (28) isā āl gannū taenne isa perewaru hambu bat sāhan taenae isā tun janaku keren no unu wne pa (29) saekae siṭiyae yutu Aet weher dāge piḷibad kawati watakud pirūḷ no diyae yutu kaemiyan wikiṇij (30) no gatae yutu meheyaē bad minisun kaemiyan

tumanat mehe no gatae yutu anoba meheyat no diyae yutu (31) Katu Mahasaeyehi kam nawamat Dimgamien dun piala Aet weher kaemiyen balā genae dagaebhi (32) kam nawam kaeraewiyae yutu Kirband pawu dāgaebhi arikat Ael gamien dun de kirya di arak (33) kaerewiyae yutu dagebi isā Mangul maba sala pilimageli isā Mabrboygehi isā Nayindae isā Mininal (34) dewdūn gehi isā Katu mahasaeyehi isā Kirband pawu dāgaebhi isā udgrie yatgalae Aetwe (35) her pilibad dagaebhi isā me tuwak tanhi pyniwat isa Aet weherin ran eksiyak kala (36) nd isā wī dīsi yahalak isā me tuwāk genae lawurudu patī me weherhi dīgab aēy haēmae tanhi kam (37) nāwām kaeraewiyae yutu dāge pilimageli bad Gutrē Karindae de gaemhi dum malas samun gedand kodand (38) kaerae pereliwar biele weherat gatae yutu Kirband pawuyehi Gīsaesiyen tunin ekak isā me (39) hi sanguaellehi ge kuli isā Minuwacata isā Lahimya pawuyehi udresi yataesi de waēsara isa mehi sa (40) ng waella isā Pahanāewil wathi bim isā Porodeni pokuni watae bim isa me tuwak tanhi labanu (41) weherat gatae yutu weher dīsun hā kaemiyen mut weher bimaē hun kudingen bim sowas nīsi se (42) yin weherat gatae yutu kaha sīnwīe gat wesat no anuru kiyi wīkīya aey kam karanuwana panīw (43) karuunā gal watae no wisiyae dīye yutu sudīsunwat weherat mut kaemiyen no gatae yutu me wehe (44) rae bad tuwak gam bim kaerayehi brendae salīsat mut pātīr no diyae yutu tun dīwīr mut poho mīngu (45) l aēy sesuwar no gatae yutu kaemiyen weher dasun jīwel koṭ dunuwak mut Aet weherae bad tuwāk (46) tanhi ukas pamānu pātīr kaerae kumbur aīub aēy no waēlēndīyae yutu weherat kēmin giya kae (47) mīyan has kuruwan dena pere sīrit bīlī sāl mut raīn waetum no gatae yutu kudingen pīndu (48) r no gatae yutu mekungen ge gon genae kaemiyen tumanat gowīkam no kaeraewiyae yutu haskaru para (49) pūren waetena kaerie kumbur no waetīye liet mut haerie no gatae yutu watupretat waedae anīya no kaṭae yutu (50) gas kol no l aepīyae yutu me weherae īwu tuwāk gam bīmhi talan mīwan aey pīla ruk kamtaen sae (51) mīrengīn dūna mut no kaepīyae diyae yutu lādīn kala warayak aēla gam sūt dīnd kīrī kīrī dānd mīnae aekae (52) awatae solos rīyan gaemburīe rīyan kabul bīegīn genae waew mehe kaeraewiyae yutu no kala kīru dānd ga (53) tae yutu me weherae āwu tuwāk gam bīmhi labanuwanat jīwel koṭ dunuwak mut tubu tāk tanhi (54) kamtaen saemaengīn pasak wanī seyin ā kala tuwak pas pothi liyaewiyae yutu mahapāwatat isa (55) labanuwanat isa kam nawamat isa dawaspata wīyawu tuwāk pas pothi liyawa kamtaen sae (56) maengīn atwatu karay san otamanī wūn sanin wātān rīy mūndu karanduyehi taba mas maspata me (57) atwatu pala ek atwatu koṭ hawuruduyehi dolos atwatu yen hawurudu wāsīnhi lekani (58) karay sīng maendaj enwā nīmaewiyae yutu me sūt ikut kaemiyen ge dīnd genae meheyin hīerīyae yutu.

B Naka balana himiyanaṭ dawaspata sāl ek naeliyak isā wasin banīe ran ek kaland satar aka (2) k isa pawarun baenaed

me tek me isā niyam jētakhaṭ jiwel pas kiriyak isā dawaspātā sāl (3) ek naeliyak isā hawuruduwakat setuwamat mal milae pasalos kaṇḍak isā ākaemiyā isā wehe (4) rleyā isā karaṇḍ leyā isā karaṇḍu atsamu isā pasakkaemiyā isā eknat pas kiri baegin isā (5) piriwahanuwat kaemiyakhaṭ ek kiri de payak isā sāl de aḍmanāk isā saeraeyin gannakha (6) t de payak isā sāl ekaḍmanāk isā mangul jētakhaṭ ek kiriyak isā Damiyen wasagak isā (7) hawuruduwakat setuwamat mal milae tun kaṇḍ de akak isā watsikā kaemiyakhaṭ ek kiriyak (8) isā Damiyen wasagak isā sonpas mahabo mangulehi piliyat ek kaṇḍak isā maetiṭatakhaṭ (9) ek payak isā sāl de patak isā piṭas samakhaṭ isā rajge upaenikaemiyakhaṭ isā ekna (10) t ek kiri de pā baegin isā eknat de aḍmanā baegin sāl isā oḷ kaemiyakhaṭ de payak isā (11) sāl ekaḍmanā de patak isā piyangalpere waeliyakhaṭ de payak isā Damiyen wasagak isā (12) Ruwanasun mahabo mangulehi piliyat ek kaṇḍak isā pawu pere waeliyakhaṭ de payak isā Damiye (13) n wasagak isā aeli nāwakhaṭ de payak isā sāl ekaḍmanā ek patak isā aeli ekaḷosak isā (14) eknat de pā baegin isā Damiyen ek baegin wasag isā waṭnāwaeri satarak isā eknat eka (15) dmanā baegin sāl isā eknat jiwel de pā baegin isā me weherhi bik sang himiyanat wasaegi (16) n siwur sāhā ekkeneknat ladu siwur sāhana kaemiyan bedā gatae yutu isā weher atsam de ja (17) nakhaṭ eknat de pā baegin isā sāl ekaḍmanā ek pat baegin isā koṭa raekinaṭwakhaṭ de pa (18) yak isā sāl ekaḍmanā de patak isā koṭa raekiyakhaṭ de payak isā sāl ekaḍmanāk isā je (19) tmawat ek payak isā sāl ekaḍmanā de patak isā batge laediyat ek payak isā sāl ekaḍ (20) manā de patak isā miṇḍi waejāermakhaṭ de payak isā waṭ miṇḍi sūwisi janaku isā eknat ek pā bae (21) gin isā hawuruduwakat piliwat eknat ekkalāṇḍ baegin isā sangwali upaenikaemiyakhaṭ (22) ekkiriyak isā sāl ekaḍmanāk isā pisana salayin doḷos janakhu isā eknat Talolagae (23) min ek kiri de pā baegin isā salajētakhaṭ sāl ekaḍmanā ek patak isā dar nangā bat pak sa (24) layakhaṭ sāl tunadmanāk isā no pisae dar naengū salayakhaṭ isā gamanwar giya salayakha (25) t isā eknat sāl de aḍmanā baegin isā naengū darae bat pak salayakhaṭ sāl ek aḍmanāk isā (26) pahāwaesi jētakhaṭ de payak isā sāl ekaḍmanā ek patak isā pahāwaesi ekaḷosak isā ek (27) nat de pā baegin isā eknat sāl ekaḍmanā baegin isā dawaspātā yalāpasak dena kumbal pas (28) janakhaṭ eknat ek kiri baegin isā mas pasātā pā dasayak hā kumbu dasayak dena pākumbalak (29) haṭ de kiriyak isā sāl de aḍmanak isā masakat paeraehaenak dena paeraehaen diyakhaṭ ek ki (30) ri de payak isā wedakhaṭ de tisaē seṇen niya paeliyak isā Damiyen wasagak isā pubuṇḍāwedak (31) haṭ de payak isā Damiyen wasagak isā maṇḍowu-wakhaṭ ekkiri de payak isā Damiyen wasagak (32) isā naekaeti-yakhaṭ de kiriyak isā Damiyen wasagak isā naepiyakhaṭ ek kiriyak isā Damiye (33) n wasagak isā dūge atsamakhaṭ isā gaṇajētuwakhaṭ isā karaṇḍ leyakhaṭ isā warjētu tun (34) jṇakhaṭ isā meknat jiwel karandāegam isā warne dum malas

samnat Damien wasag satara (35) k iā dīgehi waeſ telat me
 gaemin payalik iā dīgehi hel mal onāmal war de janakhat mo
 gremi (36) n de kiriyak iā Damien ek bregin wasag iā
 masakat ek siya wisi bregin mal dena mahanel (37) gowuwakhat
 Sipugamien de kiriyak iā sittarakhat de kiriyak iā dīge raknā
 rat laduwak (38) hat sāl ek nachyak iā mahabudungehi dum malis
 sam sɔ janakhat iā ban wajārana dāmi (39) nat iā nedura daminat
 iā dāmin sɔ janakhat iā meknat Gutaſgam iā mahabudungehi
 mal (40) warakhat me gremi de payak iā Damien wasag iā
 megaemre dum malas samnat Damien de wa (41) sarak iā man-
 gul mahasal pijimaghehi i ūn i kaemiyakhat iā kamis samakhat
 iā eknat de pā (42) baegin iā eknat ekadmanā de pat bregin sāl
 iā dīgehi budī bisowat tel gannū ek pot ik (43) iā diya j arahana
 ek tululak iā pijimagelid me tak me iā kamtaen ledaruwakhat ek
 kiri (44) de payak iā sāl de adman iā iā wadu mahā nedurakhat
 Bond weherae sen iā iā nedura wadu de jɔ (45) nakhat iā
 sirwadu at janakhat iā uluwadu de janakhat iā meknat
 Wadudewaſgam iā ka (46) tuwadu de janakhu iā eknat ek
 kiri baegin iā minir mahā nedur de janakhu iā eknat tu (47) n
 kiri baegin iā kainbur de janakhu iā eknat ek kiri baegin iā
 sunubolnat Sunubol dew ie (48) gum iā gaellan sa janakhu iā
 meknat Dunumugum iā kam nawaſmae kaebili jatakhat ek
 kiri (49) yak iā sāl ekadman iā ek patik iā kaebili doſos jana-
 khat ek admanā baegin sāl iā mek (50) nat jiwel de p i baegin
 iā Nawaguna mahasaſyehi iā Naſewiya mahasaſyehi iā
 Aembulu dagrebhi iā (51) iā gowuwan tun janakhat eknat de
 p i baegin iā me weherae udgalae jatgalie Aetweherae pijiba
 (52) d dāgrib aſy haemaendae daegae raknānat Damien ek
 bregin wasag diſae yutu iā dagehi iā pijimage (53) hi iā
 latgehi iā mehekarana minisun iā pili i i poronū kasu iā
 hi kol iā apulana rada (54) wun de janakhu iā meknat
 Mangulaewae tun kiriya iā me weherae bid tuwak gum bunhi
 n ang wahawa (55) r kuli mel i sime weherat me ninda koſ gatae
 yutu iā manggi wa jiyagi wa no wadnā koſ iā kanae waewae
 (56) diawan tāk tulu per Demel kalae pere sirit diya
 bedum me weherat me gatae yutu iā me weherhi (57) bad
 tuwāk gam him kawaru pariyajen ukas pimanu no diſae yutu
 iā gatu wan ranre no him koſ wehe (58) rat me nawat i gatae
 yutu iā dunuwan desyawanu koſ me nijaemin tubū me sirit no
 ikmae wietiyae yutu

122 Wewelkaetija.—Œri siri bira kaeta kula kot Okāwas
 rajaparapure (2) n bit kaeta usibuat ag meliesun wu Lak diw
 polo (3) jon parapuren himi wū siri saſg bo aga (4) puta siri saſg
 bo Abhay maharajhu sat laengū tunwa (5) n hawuruduyehi
 wap sand pere apa (6) wak dawas teru wasae am gam
 kuliyehi kamānak (7) meli Demel weher pamanien dasa
 (8) nāyakayan kibi gam aep denamo (9)
 namehi actulit tāk taenre kuli pikama (10) kan
 dapili so [ra] kam kaſi tirao kot genae diſa gemaē a (11)
 kapana gami wa mīra upan daeyat pagikusaliya (12) tabi
 maera hamarā patwanu koſ iā kandiſpala soru (13) n gat aya

(7) kaḷa āturayan bat no (8) genae esu wālan koṭ (9) bat gannā dīsa . . .

135 Dewanagala—Siriwat apiriyat lo ikut guna mulin uturit wū Dimba (2) diwuhū an kaet kula paemili kaḷa Okāwas pirapuren bat (3) kaeta usabnat agamehesun wū Lak diwu poloyogen parapuren lumū (4) tumi sarana tīsara sin gat rija mudun wisera wū sāha todin lura (5) palā kelu mhesu radol daewin daewina rija wira .

137 Galwihāra, Polonnaruwa—Apa Budun kalpa ḡata sahasrīdhika caturasa [m] khyaṭarimitakūlayen sama tīsa piram purā Māra saṅgrīmahhūmi wū mahābodhi pa [r] yam kārūdha wāe durwāra sapa

(2) riwāra Māra pirāyaya koṭae sarwvājūṭṭiṭa prīpta wae pāsālis hawuruddak dawās caturthi pīk mahī meḡhayak seyin waedae sīṭae ano

(3) kakalpa koṭi ḡata sahasrayeli keleḡṭṭamūn dī sewemin sīṭi sīṭyay in dharmmāṃṭatawarahīyen niwan in sakala Buddha kṛṭya nūmawū Kusinārī nūwarīe abiyeshu Ma

(4) Ila rīyayange sīlawanodyā [na] yeli nūrupadhiḡesba nūrwāna dhītuwen diwi niwi sīra rīya supanaes hawuruddak giya kaḷae Walḡagam Abhū mahā rīya dawasae pīṭan ekwā dahās su

(5) pirāes hawuruddak bhīna nikāya wae ḡāsanaya pirawemin sīṭi kalhi Mahīsammatādi parampirayata sūryayamḡodbhūta rīyādhirīya nāikadigabhīwṭṭa yaḡomāṭṭin wiriyamāna

(6) ḡi Samḡhabodhi Parīkramabīhu maharajīnan sakala Lāmkātelehi ekarīyībhīshekayen abhīshikta wae wājṛin bhīṭapūnyarddhi aeti wae rīyasukhānubhīwa koṭae wādanūwan

(7) ājūānā durjūāna mulika apratīṭṭi dushpratīṭṭi wiṭṭi weḡu wīṭṭa wae apāyānīwīna ḡāsanāwāra kula putrayan daehae suparīḡuddha Buddha ḡāsanayeli mīṭṭaenī ājūā ca

(8) krawarīyayak hu wae la nī kuleṭṭik daehae wāḡama wuwa hot Budu sasna nassī boho sāt hudu apāya bhīḡ weti pas wū dahāsīk pawatnī Budu sasnaṭa mī wāhal wuwa mēnaewaeṭi

(9) pīājūā purassara karunāyen samcōḡita hrīḡaya rēṭi w [ae] dosena warjṛun kawurun wāhalkoṭa apīḡata kalāmka wae pīya wī dahāsīk pawatna pariddēn kerem dō hoyi sīṭi akbandacchīdratādi wīwī

(10) dha guna ḡrīṭṭīḡa saṅḡata koṭae rakshita wārdḡḡṭṭa posḡṭṭa ḡila skandhīdi laukika guna ratnāṭṭamī rīyēn samalāmkṛita wu Udumbara ḡiri nīwasi mahā Kīḡyapa mahī sīḡawīra prāmukha mahāwīḡīrādhiwasi

(11) bhīkshu samḡhīyī daehae owun wāhal koṭae Budun wisin anujāta Buddha kalpa Mōḡḡaliputtis mahāterun wāhal koṭae pīrābhīkshu nūmānala rīya koṭae dullabīyī nāedīe ḡāṭṭa ma

(12.) la wiçodhātṛitiya dharmmasaṅgāyana kaeraewū Dharm-māçoka maharajaḥ me [n] anekaçata pāpa bhikṣhūn çāstra-çāsanayen apagata koṭae shaḍ abhijñādyaneka guṇa gaṇopeta mahākṣhinā

(13.) çrawayan aeti kalhi pawāhaya rājayan wisin mahot-sāhayenudu samaṅga no koṭae gatabuṇu tun nakā samaṅga kirī-men ek nakā koṭae jetawana mahāwihārādi no ek maha aegi wi

(14.) hāra Lak diwae taubi tanhi karawā ehi sahasra samkhyātikrānta maha sam [gha] yāwāsa karawā nirantera prawritta dharmmāmisha dānayan upasthāna keremin samgha-darçana prabhawa prīti prāmodya rasā

(15.) swādayehi lola wae kālānukālayehi paushathāṅgaçila samāpto wae wihārayaṭa elabae sannipatita samgha madhya gata wae tad darçana prasūta prīti prāmodya rasāswāda koṭae mā wisin mahotsā

(16.) hayen sākāt wū me samghāma çriya pas wā dahasak abhinna wae pawatnā paridden matu wana samghayā da apramāda wae widarçanā dhuraḷayehi yodi alepa cajatādi guṇen yukta wae wadanā paridden

(17.) awawādānuçāsana koṭae çāsanaya rakshā kaḷa mae-naewaeyi yukta wyakta guṇopeta waekarana ārādhana da asā Mahā Kāçyapa mahā sthawira pramukha sthawirawarayan mae wisi

(18.) n pramāda wihārīn awakāça no labana sandabā dharm-mawinaya sandahā koṭae āeduroḷ da no wihidae kaḷa katikāwati . . . gaṇadeṭu terawarun wisin tamatamā nisā wana antewāsika saddhiwi

(19.) hārikayan aturehi nisadennata nisayen mindennata yogya wae wasannawun pamā no wiyae di grantha dhurayehi yodā yaetāt piriseyin winayen kudu sikha hā pāmok da suttin da sadham sūtiatraya anumāna

(20.) sūtra sadā wanapot piriheḷiyae no di gaṇa samgaṇi-kādīn duru koṭa grantha dhurayehi (yehi) yedennawun wisin udu satatayen wiweka wat piraewa maenaewaeyi wadāḷa baewin tun welehi i

(21.) riya eka manā siṭi pirisudu koṭae kāgiyā si ādi wū kamata hanekhi yedi de tun palahak huṇu ganwā dawasakaḍa no koṭa wiweka wat purawā attānam ewa paḍhama parirūpe nivesaye yi wadāḷa baewin tama

(22.) tamā da me ki guṇaṅgayehi wezesin yedi at waeda parawaeda sādhamin ki paridden granthadhurayen waediyak kota gata no hena antewāsika saddhi-wihārikayan lawā mul sikha sekhiya wana

(23.) pot karawā sikha walanda winisa aswā samasin samasae ādyanta koṭae samanā wicāla taenaeka kiyannaṭa pohosat karawā dae adham satatayen menehi karawā yaetā ki wiwekawat udu

(24.) purawā çak [ti] pamanak hadārā nimi kalae caritānukūla kamata hatak uganwā widarçanā dhurayehi mā yodā catu sampijamku kathāyehi wadāḷa paridden dawas yawanu koṭae paewaetwiyae yutu

(25) heranan udu heiana sikhā sekha dāsa dham sutta wana pot kela aā no piriheḷā parihaṇaṇ karanu koṭae yedā wiwekawat udu purwā hikmaewiyae yutu mewun haemae denā mae ge no haemmena wae

(26) dae maw piya de denā hī mese mae ek kusa hot kanawaenda bunaṅgana bunun hī sabramsarun hā mehekaruwan pinisae abara siṅgayana gamanak hā me kiwaewun mae rogi wuwa behedak hā sabum

(27) sarunṭa behet pasa siṅgāyana gamanak hā paewaeru taenakata piritat yana gamanak mut meyin meyin pitat kata yutta kata kala wikkālayehi aetgumāt samu no diyae yutu gilindikatrāye

(28) n pitatata yannawunṭa samu det hot awyaktiyanta samu dena upādyāyanta dukulā aewaet wadila baewin hudu awyaktayanta mae samu no di poho pawarunu ha apattyanāpatti matra

(29) yak dannā wyakta saṅga kenakun mula kota samu diyae yutu na ganayekin āsaṅga kenakun tamā samipayehi wasawan hun taenae hamanera ne gen wat ki

(30) no paewidi kenakun daekae mut no waesaewiyae yutu sthawira na wamawya mahā mae samghayā wisin mae maendina jaemae satī satī sampajakuyen yut nindi sewumin sirinu

(31) satapa aluyaemae naeṅgi kamata hanhi yedi hundae siṭae sakman kirimen dawas gewā puhunu gat piriwahā siwuru sakasā haendae perawae daehaeti kisa

(32) nimawā dagab mīmbo aṅganawat udu aduruwat terawat gilawit senasunwat aē kandawat udu sapayā da wana hot bojun hal elaebae kaenditi walandā

(33) bojun halae watāwat mmawā ekbitteti pat pot balanwa getta marajan namikaranu wana pasa bojunu wan re ikman kata yutu retiyawun mut sessa

(34) wun kaenditi waelaendu ikbitteti kamata hanhi yedi dawas yawa pas bathi duki niyayen granthā widarṣana dhura yehi yedi gihi minis paewijyan ha samsattha

(35) no waewat wela dakwā dawasyiwa doriya wa no pohona karunakaeta mut wat wirikata laebi raewu wan wisin udu sannipātītānam vo bhikkhave dvayam karaniyam dhammā vā ka

(36) thā ariyo vā tunhībhāvo yī wadāla baewin dhammakatha manaskāra dekin piṭat tiraṣṣina katha hā kama witarkkadī pāpi witarkkayen no yedi perae jaemae da bana kiya na kiya wana asa

(37) na dharana dhammakathā kirim āe no sis piyewin ha widarṣanā dhurayen gewā maendinivaemae sapat sandae satī samapiyā [m] kayen yut nindi sewiyae yutu pitatawiyae yutu kata yuttekin e

(38) bena mangi paewijyan wisin pasili pael pilimage āe kacpi taenekhi laegum gata yutu haemae welehi mae kipi sitin wat keli sitin wat no sarupa tepul kisi wak hu ha no biniyae yu

(39) ta mawunudu wuwa wī bhāṇṇāyan ha dī] malakudu wuwa [adaru bālayaku ha daru hasa ga nobiniyae yut[ī] wacchi

mahallawun no danwa meho karuwanta daeaeewili no wiyao yutu tamā ayati yakaduru bhallan anu no danwa an

(40.) nata no diyao yutu gasan yan nak . . hu wisin mahalu saligun genemi nasnata sudusu prikarakara athi acta mut aturehi waesi awalawiya wigaranin mae no temen taen elaebiyao yutu ebandu pi

(41.) rikaraka catararuwan we . . . la wiyekin maeyao yutu nawa y[u]t[u] e tuna gana tu [m] wewa niki da ta watu . . . smi hasa nisa sami mihita mattanta vaddhati yi wadala baewin sinawata nisi karanek

(42.) hi duhasa no wihidae muwa wasae satuṭu pamanak daekwiyae yutu tamā wana wehera sanhindena ayi karaṇa baehaera no wahalakata yutu an weherae sanhindena ayi karaṇa tamā no ne siṭiyae yutu ka

(43.) l lekha asaṃjantena apamattena bhikkhunā kṛippiye win kaeta bā āmisatvāya lolatā yi wadala baewin kaepa passehi du lol baw no kata yutu dahagab mahambo ae wandimi

(44.) n ganda dukha ae pudamin daewuṭu walandamin pakassehi lamina no biniyae yutu aetgambi gihi minisun hā wa sa pilibada kathā da wisabhaṅgakathā da no kaṭa yutu idhekaso samghaga

(45.) to pi acittikāra katā there bhikkhū ghaṭṭhayahto pi titṭhati satṭhayahto pi nisidati dvijako (?) pi bhaṇati byahya-tike bapako pi bhaṇati kumārassa pi siram paāmasati yi anyata

(46.) ra nidesahi wadala baewin saṅga maendaṭa elaebiyā hu wisin udu werin ew siwuren ciwa no ghaṭṭiyae yutu mahalu saṅgun hā biṇuwa manā karuṇaka āta ādara dakwā itā no lawae naemi sitae sa

(47.) t no wanā biniyae yutu kisi taenekhi du komarun werae at lā no saenaewiyae yutu padhan gherehi wasanu wanaṭa wikhewa no koṭae bādaēriyae yutu pabbājentā sodhetvā pabbāje

(48.) tha sodhetvā upasampādettha sodhetvā nissayam dettha eko pi bi kulaputto pabbajauca upasampadauica labhitvā salamati sāsanam patitṭhāpeti yū baewin piriksā paewiji kaṭa yutu pirik

(49.) sā upasampatti kaṭa yutu piriksā nisidiyae yutu kamāya han pamanak durbhaṅga samādan wiyae yutu meki tāk watae no risin pawatuk udu ayuṇu no kiṭyae yutu yam kenek me kala katikā

(50.) wathi no hikmae waradaṭa pawatit nam tun yaelak dakwā waradata nisi danḍuwam karawā awawāda koṭae naewaetae da ese mae pawatit nam nisi no di masak dakwā hinduwā winayānukula paewae

(51.) tmak naeta hot un kerehi no bacndi haeraewiyae yutu ganadeṭu terawarun wisin udu taman tamanta yedū dhurayehi pamā wae samghāyā hikmawā no lu lāt hot mahaterawarun yedū daṇḍuwam kaṭa yutu . . cṛi

138. Galāṇḍawala :—Cṛi siri saṅgabo Parākramabā (2) hu wat himijan wahanse e (3) me wātā walamata wadala galla (4) rīm asārā hengayen maeta ta (5) . . rao waellen maetae hā meki hi

(6) tu latae kutū kana bāyae wahala (7) lae dañgekae sorakamae
yat (8) taçutra kala ekek çri (9) rājadrohīyāye (10)
kumburae

143 Dambullā wilāra — Çri siriwat apiriyat lo ikut guna
mulin uturat Dambadiwuhū an kaet kula pamūi kala yaksha
pralaya koṭae Lamkāwa (2) manushyāwāsa kala Wijaya rāja
paramparayen ā Lakḍiw polojon parapuren himi nomin guna
gaembari teda nisal (3) somiguna pinad udapa sat set
kulānu dan yasa siriw yut wiraraja Niçcamka Malla Lamkeçwara
Kalinga Parākramabāhu (4) cakrawarttin wahinse udagal
mundun pat riwi mrdulu men satur andura durula siri Laka ek
saet koṭae perae no (1) badri karawuwara di mula wū Lamkawā
sintā pas hawuruddakata aya haerae diwel wahal sarak pamuna
parapuru hā hawurudu (6) pata pas tula bhārayak baegin ran
ruwan mutu ridi aṭ no ek wastu hā di dustha Lamkāwasin
swastha karawā tawa da matu (7) wana rāja diruwan karawu
wira wada genae Lamkawāsin dustha no kala maenaewaeyi sitā
utte amunṛta aya ekamunu tu (8) n paēla hā mandarin saka ha
maende ekamunu de paēla hā mandarin satarak hā paesse pas
paela hā mandarin tunakri baewin a (9) ya ginnā niyāyen ha
kaeti yā da kaṭu kinabī aya daku wajra jiwikā heyin haemae
kalata mae no ganna niyā (10) yen hā wyawasthī koṭae dīsi
kam kalawunta dena hira sinda pamunu weyan miyan wisin
sopadrawa wū talpatae liyā diye hae (11) ndi hiri se no koṭae
un unge wamçānuyitri wae bohō kal piwatnā niyāyen tamba-
patae pamunu hasun liyawā di tām̄bra (12) çisana pawat karawa
Lamkawā tun yālak predakunu koṭae gam niyam gam rajadhani
da giridurgga wanadurgga jala (13) durgga pamkidurgga da at
ambulu pikak se bala gamniyak udu maengi ruwanak genae
jana kalae kumak dayi no liya (14) na niyāyen gam wal
nishkriṇṭaka koṭae me Lak diwa semehi tība dwanda yuddhā
çayen Pindi riṭa de warak wredae bhaya (15) pat wu Pandya
rajayin ewu riṇṭakanyāwan ha bastyaçwadi pindura hā genae
Codi Gandi no ek deçayeli guna kie (16) mreti rajadaruwan
hā gunen mitrasanthāri koṭae guni no kaemaettawunta tīman
wahinsege çaurjyāṭiçayen mae bhaya ala (17) wā e e raṭin
bisowarun ha pinduru genwa mulu Dambadiwae da pratimalla
rajayin mreti heyin Rāmeçwarayeli waedae hindae (18) tulabhari
wastu dinayen ese no salu mulu dilindun sit puri e tīnhi bohō
kalak piwatna niyayen jayastam (19) bha koṭae niga tala

jen dewālayak namwa siwuringa senanga piruwia
naewietae Lak diwa wredae piṭṭae saturan naeti bae (20)
wi[n] di wimatae sisaturan aewa da yi sita
Dambadiwae Lakdiwae no ek tanhi satra namwā niraturu wū
dan watu (21) lu nd
purā bohō kal hinriwa tubū tun nakāhi saturuwan samanga
lirawā tewala Buduwa dandri wedae na (22) ka

tu ra çāstra da pawat karawa perae rajun dawasae dup
paribānyen naesi giya wehera maha sae (23) [Ann]
ra ihpuri Nuwara Devanuwara Kac'ani Miyaçuna no ek wehera
karawā ananta wastu] yipri (24) karawa

... hārayehi da gal . . no hot lun siṭipīlima paḍeka
 . . sana ranmaya karawā sa (25) t lakshayak dhana wiyadam
 koṭae maha puda karawā s[u] warnṇa giṭi guhā yaeyi nam tabā
 karawā wadāla ḥilālekḥayayi.

145. Ruanwaeli Dāgoba, Anurādhapura : — Ḥimat wū
 tyāgasatyasatya ḥauryyādiguṇaganāyena asādhārāṇa wū Okāwas
 raja parapu (2) ren ā Kālinga cakrawartti rājawaṃḥayāta
 tilakāyamāna wae Simhapurayehi sajāta wū Niṣṣaṃka (3)
 Malla Kālinga Parākramabāhū rajapā wahanse swawaṃḥayāta
 pa (4) ramparāyāta Lamkā dwīpayehi ek sesat koṭae Mālu
 Parākramabāhu wahanse pū (5) rwwa rājacarita ikmae kala ati
 dasa awinayen pīdita wū dilindu wae gos so (6) rakam koṭae
 jīwatwana boho janayā jīwitāḥā haerae sorakam karanne yanū
 (7) ḡawen wedaeyi ran ridi masu ran mutu maenik wastrā-
 bharanādi wū un un kaemaeti wastu hā (8) sarak gam bim di
 abhaya di sorakam harawā sesu boho janayā da ēē dukkḥayen
 galawā me se (9) mae wiwidha wicitra wastu dānāyena sanātha
 koṭae mā dun deya sthira koṭae tawa da waediyak samurdd-
 hawa ḥatamanā (10) wēdayi awurudu gaṇanakata aya haerae
 wadārā tun rajayehi mae haema kalaṭa kaeti aya haerae
 wadārā mā da (11) wasaekāt no singā suwase wisuwa maen-
 aewaeyi perae rajadaruwan no kala wirulesekae tulābhāra
 naengemi sītā wadār (12) ā urehi dā Wirabāhu mahāpāṇan
 wahanse hā agamesun Kālinga Subhadrā bisowun wahanse (13)
 hā saha woṭunu abaraṇin saedi taman wahanse hā tun denā
 wahanse tulābhāra naengi sat ruwan hā aetaḷu ridi tiram hā
 anantakoṭae (14) rāja wiṭhiyehi ne swāmin mahādāna waishā
 pawatwā tun rajayehi boho koṭae Niṣṣaṃka nanin satra naṃwā
 anna dāna da niranta (15) rayen pawatwā siyalu diḷindu bhaya
 sorabhaya kaṇṭakabhaya durukoṭae Lak diw wāsīn haema denā
 suwapat koṭae ḡā (16) sanayehi da duḡḡilayan da utkaṇṭhitayan
 da pahanowanne piatyaya lobḥayen hā katayuktehi bhayin
 bawa dae (17) nae ḡasanaya kiluṭu no koṭae siwuru haḷawunṭa
 kaṭa yutu dunaetae ran pili yakada bat bijuwata sarak ādi
 wū dāe da (18) laebeyi sammata karawā wadārā suḥilawahanse-
 warundāeta da palibodha no wuwamanā wedayi obagē nāe-
 wnedāeyanṭa no e (19) k wastuyen sangraha koṭae siwu pasayen
 dāna prawāha paturuwā mesē lokaya da ḡāsīnaya da semehi
 tabā Pulastipura (20) yehi waeda wasana seyek Ruwanwaeli
 dāgab wahanse dā wandanā piṇisae siyuraṅga senaṅga piriwarā
 mahānubbāwayen (21) taman wahanseṭa satarawannehi nikmae
 dāgab wahanse penena mānayehi dūmae wāhanayen baesae
 ḡipādayen Ru (22) wanmaeli maḷuwata waedae maḷuweli
 waeli tawarannā sē ananta mutu atutae waeli talāpitānan
 kusum pudunnā se ran (23) mal ridimal sat ruwan sisārā
 nīraturu koṭae pudā anaengi pita kada patākāyena dāgabata
 ātapaniwarāṇaya koṭae sisā (24) rā nīraturu koṭae kapuragoda
 goda koṭae pahan pudā taliyan tel suwandatel ādiwū telin satiyak
 pahan pudā (25) mese mac kaḷuwael dumin suwanda malin pudā
 siwu dāe gandin sisārā piribada genae satalis lakshayak masu
 ranin pūjā (26) koṭae nuwarata hāt pasin sat gawwak pamaṇa

taenae haema satun no maeriya haekhaeyi abhaya di beri lawa
 dolos (27) maha waē taenae masuntā abhaya di Kāmbodinta
 ran pili ādi wū haemaeti wastu di pakshin no badina niyāen
 si (28) mmata kotae pakshinta abhaya di pritin da windana
 welehi ēhi Bauddhi dewatāwan saha minhī banannā dutu mi
 nisungē (29) pritiḡhoshanā asī e wlehi upān Buddhalambana
 pritin Lak diw wāsintā naewaetao hawuruddakata aya haerie
 ehi si (30) ti lokē arak mēnāwan adhikāra kotae unda puda
 Mirisawūti adi wū wihāra karawawayi ananta wastu la wi
 (31) siyaganan jāla di siṭuwā nuwari dewunuwarak se
 peraparidden sapita kotae wadila niyādameṭa sitin puji kala
 (32) naṭa Bauddha dewatāwangen me mte lesae raksha reti
 biwa da daenae matuwana raja daruwānudu wisin nuwāae
 wihāra (33) wil āiawāsīn lokaḡasana sanatha kotae raksha kṛta
 yutu

Ḡṛidhūmnā ratnacātye pacitīm avikalāṭṭ (34) yjena lāksṡur
 dhanānīm

catvārimṡat pramānair nṡrupamaracitāni vikṡhya sāndraih
 prāmōdaih

pratyakṡhānye (35) vanaikastutim akṛita tatah pritiḡitto
 yam abdam

Lamkān Niḡḡamkamallo vyacarayad akāram Ḡri Purakran
 tībālu

145b Ruanwāeli Dagoba pavement, east side — (1) cakra
 wārtti hu (2) ma apī me tuwak pa sudusu dasi

siya (3) la lesin tubi mahawa tubu mululli bandahayen (4)
 Pai ikṛima simudra haḡ (5) adi wū

alut waē manā ek tenae mibawa pāha (6) ho wa lae haeli
 bandawā Lak diwāe mululle (7) pino mahawiharaya

adi wū no ek dahas (8) dagaba yre (?) Ratnawāli
 dagaba saeti (9) maha dagap da abhinawa kotae

rawa (10) kaepa layan adi wu dae karahi Anuadhā
 (11) sae wahanse atu wu aneka (12)

wadārā Demalu baesa (13) Lak diwāta
 awut Demala ke

146 Lion at Polonnaruwa — Ḡri wira durīya wira weḡyābh
 uḡaga Nissāṅka Lamkeḡwari kṛlinga cakāwārtti swamin
 wahanse waedae hun wira simbasanayayī

(2) Simbāsānaye waedae hun kalae pot waranī aetulu wu
 lāyasthayanta sthanayayī

(3) Simbāsānaye waedae hun kalae pradhanayantī stī ānāyayī

(4) Simbāsānaye waedae hun kalae senewiraduntī sthanayayī

(5) Simbāsānaye waedae hun kalae aepāwārun hindina
 sthanayayī

(6) Simbāsānaye waedae hun kalae yuwaraja wa siti
 n wahanse hindina sthānayayī

(7) Simbāsānaye waedae hun kalae asamṡandī bhāraka manda-
 likawarunta sthānayayī

(8) Simbāsānaye waedae hun kṛ'ae kadḡgossthiyeli aetta
 wunta sthanayayī

147 Frieze around the Thūpārāma —

Upper portion.—I.

(1.) Çrī Kāliṅga nṛipaḥ Parākramabhujo Niççaṃka Mallam-
kriti vṛittacaityaagriham Pulastinagare Lamkeçvaratarayatana
... ra ... na girim mahā dubhuttama ... bha.

(2.) s sarvathā tat sa grāma paricaya dana nṛipatibhis
samrakshyatām bhāvibhiḥ.

Okāwas raja parapurehi [Sūryya] waṃçayata tilakāyamāna
wae rajapiliwelin rajja ladin

(3.) woṭunu paelaendae maha raja tan pat wū Niççaṃka
Malla Kāliṅga Parākramabāhu cakrawarttin wahanse Çrī jaya-
gopa mahārājayan wahanse nisā Pārwwatī mahā dewin waha

(4.) nse kusen ekoḷos masin puṇu pohoyae upan keṇehi sa
... lakuna manā nakat mohota dae ... tilakayak lat
miyi piyānan wahanse wadāla ...

III.—(Running west to left of cut upper tier.)

(1.) karawuwara di mulu ... pas hawuruddakata aya
haerae wadārū diwel wabal sarak pamu

(2.) ṇu parapur[u] wastrābharaṇādi no ek wastu di perao
... haerae te ... wahal sarak ādi wū sarwwa

(3.) awa ... radol koṭae wo ... wā . tā un un gē da kamun
wu ran hama deya ... tayaegi un un

(4.) ſa mae [daru darae] wadārū mattata da wyawasthā koṭae
kaeti aya da kaṭu kanabū ayae dayae ca ... wikrayae yi
haemae ka

IV.

(1.) laṭa haerao wadārū no ek wastu

(2.) di mahājanayā samurddha koṭae so

(3.) runudu jīwitāçā haerae sorakam

(4.) karanno dhanūçayen wedayi.

Lower portion.—II.

(1.) ... miyi sitā wadārū Dambulu lenata wacdae.

(2.) siṭi piḷima ... nakhārat gāwa ... Lak [di].

(3.) wa ... m wehera deṭu mī warū

(4.) ... ananta wastu parityāga koṭae.

(5.) ... yūta siwu pasayen dassa ... na koṭae dharmma
dhara çāsana

III.

(1.) [dha] ra wasana waranata anurūpa p[r] awṛitti di wadārū
pi dā pātrayā tun wahanseṭa ta

(2.) wahanse urehi dā yuwaraja wae sa ... [W]irabāhu
mahāpūṇan wa[lanse] ... pe ... un wahanse gaḷaw[ā]

(3.) nasana hā anaçēgi ruwa ... sa poho pūjā koṭae.

(4.) Lak Wijaya siṅga æenewi tāwarun[āwan] ...

(5.) sammatayen nawara'na di ... ratu'ae talawun ...

IV.

- (1) s lūksayak ja
 (2) wedaya stutū kala tanhū dāgabak bandawā ra
 (3) wotunna dewatāwan sūgāwehi mae ta
 (4) mae taen mae bulī anāthayan sauātha kotae

VII

- (1) . dada no ek taenae dharmmādīkārana lawā so
 niwārana kotae lo waes
 (2) san anīcāra kotae no nasnā pinisae rājādwārayehi
 sadācāra silale
 (3) khe karawā mawun piyan sē lo sasun raknā . . .
 Sakyarāja gunayata
 (4) . sikhū senaūga paksha pāta çarirayan ka hāyl
 tun rajayehi

VIII

- (1) tan weja gattawun daekae munta sesu rajadaruwān lā
 samasampat demī yī ran rīdī walān mutu maenik ādī no ek
 sampat dī haemae denā suwapat
 (2) kotae Coda Gaudādī no ek deçayehi rajadaruwān karie
 bhatayan jawā dwandwa yuddhā ilwā da no ladīn pitatae
 saturan naeta me wiçae dinuwa manā kele
 (3) sa saturan wedayī sitā waedae wasana Pulastipurayehi
 Niççamka saetrayayae Brāhmana saetrayayae bahujana satray-
 ayae yanādī no ek dana çala karawā rīdī ran
 (4) walān rīdī kota da rīdī waeta wil ādī no ek wastuyen kap
 ruk so sarahā maha perahaerin ishta bhōjynādī maha dan
 watura pawatwā Anuradhapurayayae Çri
 148 Galpota, Polonnaruwa —

Maigun

Çri Kālīnga cakrawartti	} bhātayan lawā adhi
swamin wahanse	
aeti kala Niççamka	
genwā çalālekha galayī	

A. (1) Çri dharmmassoyam sarbbalokaikamānyaç çreyo dāyī
 sarbbada rakshañiyah
 bhūpāleudran yacate kirttihetor bbbuyo l huyo Vira Niççamka
 Malla[h]

(2) Çrīmat anat utum guna genen hīwī Okāwas raja parapuren
 wu ākaçacārī Kālīnga cakrawarttin wahanse l ulena Wijaya
 rājayan Budunge niyo

(3) gayen dewiyan wisin arag ganna ladu wae Lak diwu
 bre re jal sha pralayā kotae manushy wae a ka'a ek dahas sat
 iya khawurudu çiya kallu Budu Bosat

(4.) Sakwittan upadanā utum Dambadiwhi Kālīngu raṭae Simbapurayēhi memae rajaparapuraṭa tilakayak bandu Cṛi Jayagoparājayan wahansē nisā Pārbbati

(5.) mabadewīn wahansē kusen ipaedae raja peraharin waedī taman yona parapuren himi Lakdiwae raja karanu maenaewaeyi Lak diwae kulaje ka maharajun a

(6.) yadamen maha peraharin me Lakṭa baesae āepā himiyā tanaturu raja isuru windimin ɕastraɕāstrāgamasakala kalā widyāyehi nipunu wae raja pi

(7.) liwelīn abhishēka ladin woṭunu paelaendae maharaja tan pat wū woṭunu mangulehi ahas kus puraminā maha mē kae lada kipi baelū pamiṇekin wi

(8.) suruwā baewi lo waessan aesṭa tiyūnu aṇasak aeti kri-dāwanayehi idiriyata kakarā pinū kururu saedā waelasinna diwu kaeḍi siya sat[u]hā saemaengae

(9.) pawitae helu mahā tada teda alti nirudaka katarehi da paen wuwa maenaewaeyi sitū keṇehi mae akālameghayen mahawaturu pawat baewin kaemaeti taenin

(10.) paenū ranasimha rāja wikrama aeti samudra kriḍāwaṭa gona waedī taenae abhimukhayehi paemuṇu mahapolāṅgaku samipawū sē napurayaeyi pahawae to mae toṭa

(11.) tudussa danayi wadāla basṭa tamā mae tamā daehae diwu pidū baewin alamghaniya ādeɕa aeti duṭu keṇehi mae satuṭu wae koṇcanāda koṭae mangulaetu tamā mae piṭa du

(12.) n baewin duṭu mahā mahimā aeti Siri saṅga bo Kālīnga Parākramabāhu Wīrarāja Niṣṣaṅka Malla Apratimallā maharajapā wahansē Udāgal mundun pa

(13.) t hiruhu sē satur anduru durulā bahu janayā muwa piyūn pubudu koṭae anat rajasirin ɕakra dewendrayā sē somigunen pun sandaba se dhīra

(14.) tāyen Meruwa sē gaemburu baewin sāgaraya sē kshāntigunen mahapolowa sē lo waessan pinin upan kap rukak sē waedae siṭae apagē waṇɕayṭa

(15.) parapuru mē Lak diwuhi bahu janayā aturekae samahara rajakenekunge durnniti waɕayen kulācāra dhanayen piriḥuṇu sē . . nuyi mahā karuṇayen owu

(16.) nṭa kulācāra tabā dī pas lawuruddekae nya haerae ket wat nya gannā kalae perae rajun dawasae waḍā gannā nya haerae uttū amuṇṭa ekamuṇa tun pāela hā ma

(17.) ṇḍaran sāka hā maende amuṇṭa ekamuṇu de pāela hā maṇḍaran sataraka hā paessē amuṇṭa ekamuṇu pāela hā maṇḍaran tunaka baegin ganut mut waḍā no gannā niyā

(18.) yen hā dūkin harana sehen kaṭussara aya haemae kalṭa mae no gannā niyāyen hā wyawasthā koṭae kahawuṇu tamba loho ran ridi mutu maenik wastrābhara

(19.) ṇādi anūka dhana warshāyen diḷindu gim niwā diwel wabal sarak pamuṇu parapuru ran ridi wajan gehila ādi boho sambana tabā dī amātyādīn aeti

(20.) koṭae tun rajayehi boho kal apawat maha waewu aeḷa awuṇu bundawā e ē raṭae subhiksha koṭae ehi satwayanaṭa abhaya dāna dī pisamburuwa tada haerae

(21) no ek janapadayehi dharmmādhikarana lawī anyīya
niwārana koṭae sorun udu sorakam karannē dhanāṣīya wedayi
un un kaemaeti wastu di corabhaya

(22) duru koṭae wal waessan pael waessan haemae taenae mae
sādhā kantaṭaṭa ṣodhanaya koṭae Budu sasnehi da naya winiya
wū paridden duṣṣila kantaṭaṭa paha koṭae lo

(23) kaṣṣana nishkantaṭa koṭae suṣiṭa mahasingwata siwu
pasīyen upasthana koṭae hiwurudu pāṭa mahānuwam katiwa
katthina dāna di dewadana dirukus dan māṅṅakusila

(24) n pera paridden tibi di sisanā da boho wriedi sādā di
dharmmadhara ṣāstradharayanaṭa inuripi writta di dharmma-
ṣastra da pawatwā mese losasun wrieda boho kṛl

B (1) pawatnē rajawamṣaya nisā yaeyi Kāṭhīga iata yawa
Soma Suryya wamṣa boho bisowarun genwā urehi da yuwiraja
tan pat Wirabahu mahapanan

(2) wahanseṭa da rya kanyakāwān genwā raja kulīya mahit
koṭae aga mehesun Kāṭhīga subhadrā mahadewin wahanse ha
Gaṅgā wamṣa kalyāna mahā

(3) dewin wahanse hī sahā wotunu rajabaranin saeda urehi
di daru mahapanan wahanse ha du Sarbhaṅgasundarin wahanse
hī ekwac tulibhīra

(4) naeṅgi hawurudu pāṭi pās tulī bhāriyak b[ae]giṭa di
niwa ratna dāna warsha pawatwī no ek digin raeswu mahana
bamunu kana piluku ruku dun ādi wu di

(5) nānātha janayan sanathā koṭae mese citussūga wastuyen
lokaṣṣana sanahī sit gāt bahu janayā wenae wenae taman siṭae
aeti sne

(6) ha praksha pāṭa koṭae diwī di gewamhayi wela ganna
paridden janaturūjana gunayehi aga tin pat wae dawasac
dawasac dasa pin kīriya wat purī

(7) Pulastipura namaeti Kalinga kṛ sa wriedae wasaha
seyek swamandala paramandalayacuracakshusin satatīyen dikutu
du apa Lakṣṇa se

(8) meli tubu paridi pratyaksha kṛla maenacwīeyi ṣ[wa]
uraṅgi senaṅga piriwarā Trisumbalayehi gam nigam gam
rījadhanī jaladurgga giridurgga wanadurggapam

(9) kadurgga hā ek koṭae kṛda bhāwanayakhi men acwidac
hāṭa wadāra pratyanta w[ā]ṭa bahujanayan da mahādina
warshīyen pinawī tun rajayehi bae

(10) lu baclu Miyaṅgunu mahā wera ha gama ma kael
[a] m ādi wu jarī wihāra walanāṭa karimānta karawī Dambulu
lenre hot hun siṭi pilima dagap ra

(11) n gīwā lakshayak dhana w[ya] dam koṭae maha puja
karawī Anuradhapuraye Ruwanmaeli mahasac wahanseṭa satis
lakshayak dhana wiyadam koṭae pūja kara

(12) wa e pujāwata satuṭu dewatāwa [n] . ācīr-
bbadaṭa kaja taena gal dagabak karawā ee tanhi sad[ā]cara ṣilalekha
karawā mesī saerawu Budu sasun pi

(13) huṭi Lak diwa per[re] dawas [ae] sa . sha puraeyi
dre hawae Dambudīwu da niyati wae siy uraṅga senaṅga piriwarā
taman wahanse Niṣṣamha Milla yāna

(14.) wirudu aeti baewin kisi taenakaet saekayak no koṭae mahat rāj[ā] n[u]bhāwayen nil miṇi atuk sē nisal wa mala mūndu taera Damba diwu waedae dwanda yuddha senā yuddha

(15.) ilwā dūṭayan bhaṭṭhayananaḥā . . [y]uddhayaṭa sarahuṇu kalhi La[k] wijaya siṅg[u] senewi tāwurunāwan Dambadiwu sādha dennata mammae pamiṇi pīdanwā yu

(16.) ddhayaṭa nikmuṇu bawa [daekae bhaya] patwū Pāṇḍi rajjuruwanhā maen[i]yan wisin aṭa jiwatwana pamaṇa gaman [ād]i rājjyaya taman wahanse mae genae wadāla maenaewae

(17.) yi kiyā weḷa geni mawū . . n aengih hā rāja[ka] nya kāwa[n] rā no ek paṇḍuru hā Soli raṭin mesē mae . . . wa boho paṇḍuru namaeti jadhārāyen kopāgni

(18.) mwā Karṇāta Nellūru Gaṇḍa Kaliūga Ti . . tu no ek deṇayē guṇa kaemaeti rajadaruwan hā . . mitra sa[m] ṭhāna koṭae guṇa no kaemaettawunṭa taman wahansegē

(19.) ṣauryyāṭiṇayen bhaya eḷawā e e raṭin b[i]sowar[unh] ā paṇḍuru genwā Rāmeṇwarayehi dī tulābhāra naengī no ek deṇa wāsinta ananta wast[u] tyāga koṭae e

(20.) tanhi boho kal pawatnā niyāyen jayastambha koṭae Niṣṣaṃkeṇwara yae yana dewālayak naṃwā pratimallayak hu naeti b[ae]win apaṭa abhaya dī wadāla

(21.) maenaewaeyi Dambadiwae rajun kaḷa ārādhanaēyen da li genae e mae senāga piriwarā Lak diwu waedae me lowae saturan naeti baewin pa[ra] lowae saturan danamhayi

(22.) sitā swadeṇa paradeṇayehi no ek taenae Niṣṣa[m] kadāna [sa] traya aetulu wū no ek dāna satra karawā ran ridi walan ādiwū anēka anubhawa wastu

(23.) yen kapruk se sarabā maha dan pawatwā dan gat yācakayange santoshotsawa balanu sandalā Niṣṣaṃka dāna maṇḍapayae yana maṇḍapayak udu ka

(24.) rawā daladā pātradhātun wahansēta putanuwan wabansē hā diyaniyan wahanse hā pudā ghana ran dāgabak aetulu wū dhana pudā galawā ṇilāmaya

C. (1.) daladā geyawaṭa geya Niṣṣaṃka latā maṇḍapaya doraṭu pawuru baelūwanṭa sit satutuwan swargga moksha wana niyāyen karawā ma

(2.) ha wera dāgab sā koṭae upakāra caityaya karawā rajaṇa uturu digae asū, at Ruwanmaeli dāgab wahansē karawā sisārā doraṭu

(3.) pawuru saṃghārāma karawā lokaṣāsanaya boho kal pawatnā sē koṭae tawa da Laṃkāwa tira tunakaṭa pihīṭi cheyin udu uttama bhūmi

(4.) yae satwayo ut sīma guṇa aettāba awawāda kiyā rakshā kaḷa maenaewaeyi karuṇāyen awawāda kiyā na se sa ka[raja] daruwan manushya rūpaye

(5.) n siṭiya da nara dewatā heyin dewiyan sē daekka yut [u] yae mendahat rajun laebīm Budun laebīm sē sa yae raja darawo warada

(6.) ṭa sudusu nigraba karannāhu ṇarirayehi rogayakaṭa wedahu karana piḷiyamak sē hita siṭin karann [āha] kaṭa yukten walakā

(7.) apāyehi no hiya dennāha kaṭa yuktēhi yodā saga mok
da' genae dennāha rajun hiṅgi no r[ækka] minis lo nirāsawe

(8.) yi ingi rækka dewa lo sē weyi rajadatuwanṭa gannā
duk suwayaṭa wawu rana bijuwaṭayae ē ena guṇa sarawa
. balā

(9.) tamā e ē nu guṇayen duru wiya yutuyae lada sampat
rakna wu kulācāra rækka yutuyae pā
daṇḍu sē paksha.

(10.) pāta rasawaehiyae yutuyae tanaturen pirihūṇa da
naetiyeṇ gilihūṇu phala sē raja [da] ruwanṭa ma . . . ra . .
pawatnēyae

(11.) kaendawā wadāla daegaeyi ka kalbi niwarada wuwa
maṭa kimi d [ae] yi no boyana niyāyen tamā . . di kaṭa
k[ena] kunge rahas de

(12.) yim marahu ennaṭa maṭu ran na yae yae rajunṭa diwi
denūyē yaçaṣ çarirayen bohkal . . siṭinēyae daenum na

(13.) m kolehi guṇa daenumae welanda kam[i]nam gowī
taenae Hastarāsa nam dahamae r[ae]kka yutu
meki deya rajun ni

(14.) sā wannēyae eheyin rājarakshāyehi no panā wīyae yutu
yae raja daruwo darpoddhata wanu dana ha cheyin u

(15.) ngen nam tanaturu sampat ladin darppoddhata no wiyae
yuttēyae idin gowī kulebasuṇaḥa raju yek tamā lada
na

(16.) m tanaturu no balā digae balā [mayewan] sam
kamakaṭa siṭā nam lo waessan ohu hā no haenuṇa macnacwae
ohu kamā pushak situ wadārā

(17.) ja hamsādīnge ḍu kae
pahil ādin sē mahajanayan wisin apa hā sa
. la saepat hā ekwae mae

(18.) kenneyae eb[ae]win ese janala kala . . .
. . . waessan ek wae mahuduru koṭae wayo rapi
. na nya darçanāt yanu ā

(19.) pta waranayehi bijaya
. rājayan gedara aēpā mahapā wana bālawuwa da
lokaswāmi rājyayāṭa balā genae kula

(20.) si rat ja saeka kaṭa yutu nudu
naeta eta bisowarungē ājūāyehi paewaetae raksh[ā]
utu unudu naeta maharaju

(21.) n payaelū wahan mātrayak udu rajatanhi tabā rūjya
rækka yut [u] ot ma wisha onā sē kap ruk pihita wae
nae wisharuk hinduwannā sē Kā

(22.) linga waṃçayāṭa himi Lak diwae Buddhaçāsanayāṭa
pratipaksha abauddha Coḍa Pāṇḍyādi rajun no pibitiwiyae
yutleyae Wijaya rāja kumārayan kero paṭa

(23.) n Lak diwa himi Kālīṅga waṃçayehi rajadatuwanṭa
yae soyā genaet wī nam un swāmi koṭae lo sasun rakshā karanu
ācārayi.

(24.) Daham namē me mulu lo saganneyae siṭā de lo saepat
adaran karaneyae matu wana rajawirun mesē aya da neyae
Kālīṅga La[m]kindra Nisaka rājā guṇananda neyae.

149. Slab near the Daḷada Maṇḍirāwa, Polonnaruwa:—A. (1)
Lakṣmīm varddhayitum vyathāḥ ṣamayitum trātum sva (2)
vamcaṣṭhitim

Kaulan dharmnam upāsitaṃ yadi manas saṃ (3) rakshitaṃ
cācritān.

Kṣhātreṇy eva kulāni vo ga (4) mayata svāmitvam anyān punar
 . Vvarṇān ena (5) ti nayān imān bhajata bho Niṣṇamka-
 mallodi (6) tān.

Okāwas raja parapurehi sūryya wamçaya (7) tilakāyayi mānawae raja piñweliu rājya la(8)din woṭunu paelaendae māha raja tan pat wū Niçcam(9)ka Malla Kālinga Prākamabāhu Cakrawarttīn wahan (10) se anat rajasirin Çakrayā se wirājamāna (11) wae tyāgra satya çauryyādi guṇa gaṇayen āsādhā (12) raṇa wae Udāgal mundun pat hiru sē satur an (13) duru durulā muḷu Lakdiwa senehi tabā lo waessan pi (14) nin upan kalpa wriksḥayak sē waedae siṭae (15) lo waeda sasun waeda koṭae daça rājadharmmayen rā (16) jya keremiṇ Pulastipura naemaeti Kālinga rāja pu (17) rayehi waeda wasana seyek taman wabansē ran (18) ridi kahawunu mutu maenik wastrābharanādi dāna wa (19) rshāyen diḷindu gim niwū mahā janayange (20) samurddhi daekao satutu wae apage Kālinga wamçayaçta (21) swabhāwa dharmma wū lokopakāra kalamḥa kṛita yu (22) gayekae se apa me koṭalū samurddhaya kal (23) pāntayā dakwā kese sthira koṭae gani (24) t dohoi mahā karuṇā prajūāyen pa (25) riksbā koṭa wadārana seyek lowata mawu (26) piya wae naradewatā wae siti raja daruwange (27) guṇa mahimā nō daenae unṭa aparādha kala du (28) rjjanayange mac wargga hū sampatwā hā ni (29) rmmūla wana bawā daekao ese da kisi kenakunṭa (30) wināça nu wu manā wedayi sitā ajuānayen (31) andha wū lokayanata nes dennā se satata (32) yen boho awawāda anuṇsanā koṭae rā (33) jadrohanam pañcānantariyya karma se no kaṭa (34) yutu deyekaeyi dharmma nīti dakwana seyek (35) prāṇūtipātādi duçcarita kalālu da wiṣha, kaewo da (36) tumū matu nasiti rājadrohanam kaḷawun da unge (37) wargga da un hā ekwu wan nasayi cheyin rā

B. (1) jadrolaanam sitin ut no sitiyaac (2) yutteyaac arājakawae da na wisi (3) ya yutteyaac cheyin maharāja ta (4) n pat wae siṭiyawun naeti taenekaē (5) yuwaraja wae siṭiyawun ho un udu (6) naeta hot rājakumāravarun ho (7) un udu naeta hot bisowarun ho (8) rājyayata taekiya yutteyaac.. Budu sasu (9) nata himi Lakdiwaṭa abauddha Coḷa (10) Keraḷādi raja daruwo da no taekiya yuttāha (11) un hā ek wae pereli kalahu rāja drohi (12) nam weti kākayaḥ hamsagatiyaṭa da koṭa (13) luwā sain dhawayanta da gaendahulā nāga (14) rājayanta da kana maendiriya sūryya prabhū (15) wayata da watuwā hastinta da kaenahilā (16) simhayanta da bhāwa karannū se gowi kule (17) hi acttan rājaliḷawaṭa no paetuwa maenaē (18) wae kesc balawat wuwa da gowikulehi (19) aetto rājyayata balā no gata yuttāha (20) tamā hā samagaettan waenda pudā rījasambbhāwanā kalāhu da ungen nam tanaturu la (22) ddāhu da rāja drohi nam mao

witi Me kiwan hā wargga sampat raja daru kenek paenunu (24) wītae mae nirmūla karannaba Eheyin Lak (25) diwa manushyāsa kala Wijaya rījayin paramparīyen ā Lakdiwaṭa himi ra (27) ja daru kenekun soyā genie da wi na (28) m aesa rākshā karannā se lo wiessan (29) rakshayelu jedi swamī paksha wae taman (30) wargga sampat rakshā karanu maenaewi (31) Dhivīnksho hamsagatun khīro haya waram (32) gandū-pradam pinnagam

khadyoto mibira (33) m mrigendralahitam krosiṭhī dvīpam varitta (34) kah

Vanno' nyo' nukroti rājacari (35) tam naivīdritam kevalam

hāsyas syād (36) iti vakti niti kuṣalo Niṣṣamka Mallo nripah

150 Four pillars at Rankot Dāgoba, Polonnawura A. (1) Siri Laka paedreku (2) nu koṭae sisara (3) gam niyām gam pa (4) tun gam rīyadhīni (5) di Dewu (6) nuwara (7) kaelaeni (8) Dambulu (9) Anuri (10) dhapura (11) muwara (12) netulu (13) wu tun (14) raja [y]e (15) hi no (16) ek pra (17) siddha (18) sthīni da [ja] la d[u]rgga (19) garidurgga wa [nā] du (20) rgga pamkadurgga (21) at ambulu pākak (22) sē niṣṣesha ko (23) tae balī wadiri Ran (24) Tisaṭ Mimihoru (25) Gaṅgatali Padī ae (26) tulu wū tun rajaye (27) hi no ek mahawāe

B (1) trenaē aṣesha (2) prāmaṭa abbaya (3) di no marana (4) niyāyen sammata (5) koṭae pi (6) samburu (7) wa tuda (8) seken ko (9) tae gat (10) tenaṭi (11) di haema (12) dawasa (13) tī mae kae (14) ti ada (15) haerae[pu] (16) rwwa rāja (17) jan dawasaē a (18) nēka wadha bandha (19) na tadanaen (20) hā go mahishīdi (21) sarwwaswa haranaye (22) n itā du (23) stha wro giyā wu (24) lokawāsinta (25) dandanīdi no (26) ek deya hae

C (1) me mutu maenik (2) pabulu aetulu (3) wu no ek ratna (4) di go mahi (5) sha dhana (6) dhānya (7) dasi dasa (8) ya (9) n da di (10) wel gam (11) pamu (12) nu ae (13) tulu wu (14) ane (15) ka pra (16) kura wastrī (17) [bha]ranadī ran wa (18) la [n] ridi walan (19) di sakala loka (20) wāsin swastha (21) koṭae Lamka tala (22) ya nishkantaka (23) koṭae semeli (24) taba dīwanda yuddhī (25) cīwen hastyā

D (1) cwa ratha pad[ā]ti (2) caturāṅgin[1] maha (3) senaṅga piriwara (4) maha Damba diwuhū (5) Pandi ra (6) ta w[ae] dae (7) samāna (8) piatima (9) llayan (10) no daekae (11) Cola Pandiyādy (12) anekade (14) cāyen (15) pandur[u] (16) genae wadarā di (18) k. wija [yri] kala cūi Wira (19) Kālūga Lamkecwa (20) ra[a] pra[ti] malla Niç (21) çamla Malla Parakra (22) mabahu cakrawa (23) rtti swamin wa (24) hanse di wae (25) nda wadīrana ku (26) damayī

151 Stone seats at Rankot Dāgoba and Thupārāma (1) cī siri saṅgabo Wirarāja Niṣṣamka Malla Kālūga cakrawarttin wahanse Lak diwa nishkantakī koṭa sat set kōta perae ~~ruwā~~ no bada aya genae dustha kala Lamka wīsinta pīs ~~hawarū~~ dakata aya haenae hawuru (2) du pata pas tulā bhagayak di ~~mā~~ gam wahal sarak pamunu parapuru rau ruwan ~~wastā~~ abharanadi boho wastu di suwapat karawa kaeti ada haenae ~~kalata~~ mae

laerae wal maha wāo taenae prāṇiṇṭa abhaya (3) di swadeṇa para deṇayehi boho satra naṃwā maha dan pawatwā tun rajaya paedakuṇu koṭa siyalu durgga haraṭa bīm balā lokaṇāsana samiddha koṭa yuddhācāyen siyuraṅga se (4) naṅga piriwarā Dambudiwu waedae dwanda yuddhādi ilwā no ladin Coḍa Pāṇdyādi rajadaruwan webeḷa genae ewū ranae aengili hā rājakanyakāwan hā paṇḍuru daekae jaya (5) stambha karawā Lak diwu waedae daṇa rāja dharmmayen rājya keremin Ruwanuwaeli dāgabā kalawā wadārana kalae karmmānta balā wadārā (6) waedae hun muḷu galin kaḷa āsanayayi.

152. Inner inscription on the stone seat at Kiriwihāra :—

A. (1) Ḷri Wirarāja Niṇṇamka Malla Apratimalla Kā
(2) liṅga Lamkeṇwara Parākramabālu cakrwardtī swā
(3) mīn wahansē Niṇṇamka Malla gana wirudu waṭa su
(4) dusu wae kisi tenekaet saekayak naeti wae ca[tur]anga.

B. (1) senaṅga piriwarā Pāṇḍi raṭa de rekae waedae taman-wahansēgē asādhāraṇa balawat ka

(2) dasa wana luyata rae suṇu
. hi Lak Wijaya siṅgu senewi tāwurunāwan Dambadiwu sadhā . . .

(3) naṭa mama mae nwā yuddhayata nikmu[nu] kalhi ē asā bhayapat wū Pāṇḍi rajadaruwan hā maeniyān dhana wa

(4) sin ata jiwatwana pamaṇa gamak di me rājajaya taman wahansē mae genae wadāḷa maenaewaeyi kiyā ewū wa se parao

C. *illegible.*

152b. Kaeligatta :—A. (7) maha dhana (8) yānu-
desa (9) dasayan ana (10) wajjan (11) nnā kaema . . .
(12) ta maha Maya (13) rajayehi Pi (14) ṭi rajayehi (15) actta-
wun (16) atin ni (17) ndā paribhawa (18) kaḷa (19) hi
wā . . . nna (20) gaeta (21) āṇa koṭae (22) bataḷa bula
(23) t kaematata (24) uddhata no wa (25) na gen wa ca (26)
woyi swāmi (27) paksha pāta sa (28) ntosayi (29) kiyawuwa
ma (30) nushya āt (31) ma laebi maḍu (32) lla bhayae du (33)
kin latae

B.—(1) k mae . . . an (2) . . ginasana (3) wel paya . . . na
(4) wey suwase (5) n . . . mat wanna (6) kaemaettamba (7) yi
me awa wae (8) dae kiyā Pāṇḍi (9) raṭa de warek (10) gos tulā
(11) bhāra naṇṅi Pā (12) ndi rajjuru (13) wange bi (14)
sowarun ae (15) tun asun (16) āḍi wū aya (17) genae Soli (18)
raṭin paṇḍuru (19) gen Lak diwa (20) ta awut tu (21) n rajayehi
(22) koṭae Samano (23) la ādiwū du (24) rgga balā wa (25) dālā
Kāli (26) ṅga cakrawart (27) tin wahan (28) sē taram ka (29)
la Niṇṇamka (30) gawuwayi.

153. Wandarūpawihāra : Kālinga cakrawarttū wa-
hanse raja (2) siri paemiṇi dewana hawurudduyehi
paṭan Lamkāwa sisārā gam niyam ga (3) [m] ādi wū no ek
prasiddha sthāna hā jaladurgga pamka durgga wanadurgga
(4) Samanoḷa ādi wū giridurgga at ambulu pakaksū balā
wadāra dasa digantameyehi (5) tun rajayehi no ek satra
naṃwā aneka yācakayanṭa ran walan ridi walan di (6)
. hoṇḍa nadaḷi wadārā bisowarun wahansū actulu wū pas

dena wahanse tulabhāra naengi (7) hawuradu patā pas tula
 bhariyak baegin di dukpatun suwapat kotae suwapatun
 (8) kotae tun riyayeli no ek bhe ya nimmwa tun
 nakā samanga kotae tewalā ya (9) kotae hyawasa
 antahpurastrin Ruwanmaeli wahasae wahanse da wundana karan
 kaemae (10) ta baegae kiyae ga[n]it ne sēmae iaja darubenakun
 kawewū yē wehedayi wadara (11) ananta wasa daewiya
 dura kotae meho kiruwan ananda karawī Pihitirajayata pi (12)
 yumak sē wū Ruwanmaeli dahagab wahansē karawa antahpu
 rastrin di wandawī pe (13) ra aya genae dustha kal
 Lamkāwāsinta ran wilan ridi walan ūdi wu boho sēpa (14) t
 dewa wadārā utte am[u]nakṛta aya ekamunu tun paelak hi
 mandaran sakak ha (15) mende amunakata ekamunu de paelak
 hi mandaran hatari aka ha paesse amunakata (16) . ekamunu
 h[amanda] ran tunaka baegin aya ganu miyen
 wawasthā kota wadara

154 Rambhā wihara A (2) sri
 Lamkawa manushyawa kala Wijaya rāja paramparayen (3)
 Iamkā himi Çri Wiraraja Niççamka Malla Kal[n]ga Parākra
 (4) mabihu cakrawartti swamin wahanse Lak diw e (5) k sat
 kotae peiae raja daruwan no bada aya genae (6) dug biṭa kala
 Lakdiwae Runu rajayeli gam niyam gr (7) m wiewu iela awunu
 riyadhini prasiddha sthana wi (8) . naga no
 haeki pa

B — (1) me tār me (2) ridden nasā puw e e tae
 (3) adi wu daē karawa sat hawu . (4) wel wabal sarak
 pamunu (5) ridi walan mutu maenik wastrabha
 (6) tu di hawurudu patā pas tulabhara (7) wa samur
 ddha kotae boho telu dali (8) maga idurā tab lo waeda
 sasun (9) ja daruwan boho kal sa (10) ssan
 nimmala kotae (11) tapī Dambadiwu wae (13) na
 di puyā

156 Sahasā Mallā s inscription at Polonnaruwa A — (1)
 Çrimat Sahasa Mallah Simhalapatih Kalūga samçagra (2) ur
 āniyātra Kalingato kṛpitaṇṭe Lamkādhirī (3) ja çriyā
 āyushmat pritanādhipaja mahatim grām (4) dikam sampri-

dam
 datavam kṛitavān svayam kṛitavida (5) mekādhir iye
 padam

Çri sirisara Okawas parapure (6) hi mulu sakwaja ek sat kala
 Kalinga cakrawartti (7) paramparayata çri gopariyayan wa-
 hanse [Ba] (8) ludaloka mahadewin wahanse kusin Sim
 hapur (9) hi prasutawu asama sahasayen Sahasa Malla yaeyi
 (10) wirudu lada Siri saūga bo Kalinga Wijayabhu rajapā
 (11) wahanse palamu Lamkayeli rajasiri premira siti Nī (12)
 ççamka Malla nam baenān wahanse swarggastha wu (13) prsu
 hiru astayata giya emae tarugananak se (14) kipa raja ke
 nakun gili giya tanhi Lamkawa aswa (15) mika wae sanda udī
 no lat rieyak se anduruwe tubu sa (16) nda Lamkadhihira
 Lolupelaṭ kulu dūttawī abonāwa (17) n taman çrita çila kula
 citādi mantri gunen ye (18) di niti para wae wina heyin ta-
 manṭa parama mitra wu Lam (19) kadhikāra Lolupelaṭ kulu

budalnāwan hā ekwae ra (20) jahu naeti rajaya nam niyamuwā naeti naewak se no pa (21) watneyae hiru naeti dawasa sē no hobaneyae Buddha ṣ[ā] (22) sanaya da aṇasak naetiwaē nīrā-lamba wanneyae tawa da (23) Lak diwa Wijaya rājayan Yaksha pralaya koṭae ka (24) ṇu mul bā taenū wiyalak se pawat kala heyin (25) ema wamṣayehi rajun boho sē rakshā kala tenaeyae (26) e baewin meli raja kala Niṣṣamka Malla swāmin (27) ge malaṇuwan wahanse Kalingu raṭa yawā waḍā (28) awut lo sasun rakumha yi bāṇae niṣcaya (29) koṭae swāmi paksha pāta dhira sāra guṇen yukta (30) e raṭa waeṣi Mallikārjjunā nam pradhāni Kalingu raṭa (31) yawā ārāḍhanā koṭae maha peraharin genwā So (32) ṭi raṭae Kabakonḍa paṭṭana mae waḍā hinduwā rat-nābha

B.—(1) raṇa wastrādīn matu wana rajya ṣriyāta anu (2) rūpa ṣrīn satkāra karana kalhi e bawa asā (3) anugraha parigraha dekata pohosat lo sa (+) sun raknā rājawarayan no kaemaeti wae tama tamā (5) gē mae adhipatyaya paṭā wighna karana durmma (6) ntrīn de hawuruddekin sādha pun sanda naengae (7) pānā sē ṣubha nakat mohothi nuhundu piṭae (8) manga petae nirupadrawa koṭae waḍā awut Trisim (9) halaya ekātapatra koṭae Buddha warsha ek dahas (10) sat siya tesālis hawurudu tun mas sat (11) wisi dawassak giya tenae Binera pua doḷos (12) wak lada Badā dawas ṣubha nakat mohotin a (13) bhisheka kaeraewū me ananyasādharāṇa daskamaṭa (14) tainan wahanseṭa palamuwanneli senewi rat (15) paṭā bandawā agra mantī koṭae situwā mewaeni daru (16) wan lada mawunṭa waedi satkāra kala manā wēdayi (17) mowun maēniyanṭa Lam-kātilaka mahadewiyaeyi (18) nam di baḍae ran paṭa bandawā boho sammāna di (19) hira sanda pamuṇu koṭae Lak Wijaya Singu sene (20) wi ābonāwanṭa di wadāla gamwarala pariwāra (21) hā siyalu sampattiyaṭa matu wana raja daruwa (22) n udu taman tamanṭa das kam kalawun rakshā (23) kirīma rāja dharmma heyin wilopayak no ko (24) ṭae memae paridden tabā di owun wamṣa rakshā ka (25) ranu maenaewaeyi ṣilā lekha karawā wadāla seye (26) kae me balabalā rāja wallabha wae siṭi amātyādi (27) hu da balātkārayen mē kī deya gathu nam (28) wewayi rajastha taḷāhu nam wewayi rājarjā maeku (29) wā nam weti kulen hīnayan hā da kawuḍu ballan (30) bā da samanam weti ehēyin swāmi pakshapāla (31) pakshā karanā kaemaetta-wun wisi (32) n mowunṭa dun hāmae sampat rakshā karanu maenaewi.

Dewa (33) Sāhasa Malla esha jagatām mānyas swayam yā (30) cate

trāṇam yad dṛiḍhapakshapāta dhuriṇām kshātrō hi (35) dhar-mmaḥ param

āyushmat prītanāpateḥ kritavataḥ (36) Kālingavamṣodayaū candrārkaḥ vadhi sampadā (37) saha tato rakshantu vamṣyān nṛipah.

157. Pillar of Lag Wijaya Singu Kit at Abhayawaewa : A.—
Ṣrīmat Okāwas raja parapuren ā Abhā Salamewan Lilāwati swāmīnge agrāmātya wū Lag Wijaya Siṅgu Kit senewiyan tun-

wannē Anurādhapurehi paṭan bhūmiye taman kaeraewū ruwan pāyehi waedae hun saṅgu

B—ruwanta siwu pasayen wana piṣu piṇṣae tamanṭa bat ginuwa jaewin yaḷak hā mehi mae catṭayaṇṭa yāḷak ha piḷ-
imagaṭa yāḷak hi bhumi dāna koṭae hira sandapamāna vae pidu
pāsāyen piṇṇaemu me lobhaya uttārāya kalawun

C—windinā narakādi duk dācā ha matu mātū wanī nu
wanaetiyan lobha dwesha mana duru koṭae lābha antariya no
koṭae nuwanaettan kala anumowanu maenaewi

158 Inscription at the southern Altai, Ruṇwaeli Dīgoba,
Anurādhapura —

(1) Abhayae Saḷmēwan kala rana wala suwāmin wahanse
pra dewanu Aesala puia ekolos wak tin Siri saṅga
bo Prakramabāhu

(2) cakkravartti suwāmin wānse aetuluwuṛṇa daruwingē
bhandara paṇipālanaya koṭi ratnattiayehi adhikāprapāla aeti ṣa
busagune

(3) n sāmī citarājapa prasadarasin wiryamānī wū bhandāra
poṭae piṇṇawatu bim Wijayayanna wannā mekuṇṇe am wu Sume

(4) dha dewinbā mekunge baen Laṅka adhikāra koṭa danata
dewal nā panha tun denae ṛṇa wisarata ek

(5) paso tawarayangen Ruwanmaeli suwāminṭa Dutugae
munu rajuruwan ādi wu no ek

(6) rajadaruwan wisin karana lada pūja wiṣesha aṣa prasāda
parawaṣawa anun ha aśūdhārana pu

(7) jā wiṣeshayak kala maenaewaeyi nānīwidhawu atā dās
aṭa siyī asuwak pamana wastrayen wiṣe

(8) shī wu koṭu kayak weḷawuṛṇa manī catṭya pratibimbayak
se wiṣesha koṭa sarila pas yaḷak pa

(9) mana salin solos mahālā andavā gandhapushpa sugandha
payen wicitra koṭae pāno ge

(10) nae dhaja patāka kadali toranīdin wili sarahī aneka
awaggayeka na daeyin hā kshirapāyāsa

(11) jen hā mahodhayak se palamuwana maluwehi niran-
tarayen satiyak puja koṭae kapuri de dāsak

(12) kalandin pāṭae tunwana piya wadā we rīyanā rīyanō
kavel wala kapuru pīn pudā ae

(13) gīe aetulu wu no ek wastu piadipa wu puṇḍa da karawā
no ek kammānta kala mehe kara

(14) wanṭa atāṭa gal ebū mundu hā ran pili hā an ambu-
wanṭa da handanī pili di un dī satuṭu karawa

(15) wihī (?) rakshā we siṭi liyannawūn samadaruwan wan-
natuwarun bamunan pasakun sīttarun

(16) nawannan gikiyannan beragasannan sakun jarasan
pīdāyan paweniye paṇi nabana gīe

(17) nun dāmī le baelū maṅgul mindiyan mālākā tin osanī
waṭuwan wadī jayen ranin sī

(18) tuṭu karawī Ruwanmaeli maluwe dī me Thūpawamṣa
asī dhamma kathikayanṭa sudusu pūṇawā koṭa du

(19) thūpārūma swāminṭat ṣṛi mahā bodhinwabansetāt ka-
wuru pahan pata kāpu hā āwīwu no ek

waeta wı (10) l namba kotala anwıta dola ı (16) pıya mane-
 lisan kotta mā (17) paṭa haenda aeti rıya mkadha (18) ma
 mulu adi wū me sımghika pı (19) n lwı ma aeti kalı
 Bhuwanaka (20) bāhu rajjuruwan wahanseta (21) ipın pınasae
 kaeraewu me sakmana (22) n rıyakulawadana wıharayı (23)
 [pawatına] tek kal idırıye ae (24) [wena sıt purusa] yan
 wisin nırawul (25) kaṭae pawatwa swargga [moksha] (26) sampıt
 saedhiya yutu

162 Slib at Kaelanı — Swastı çrı dharmmādhırıya tribhuwanı
 nandakara Sıkyakulatılaka sabalı loka diwakara ımrıtı mahā
 mrwāna dayaka Gautama sarwañña rājottamay ınan wahanseta de
 das ek pınas wanuwa Lamkā rıyaçrıyata paemını trısımbalı
 dhiçwara pararıyarıçewara sımanta rajakrıta ratnımpalı sewıtı
 pıdambuıa sısırākıranayamınrı kırtıbandha bandhurı suprawıra
 gunrıratnılamkırıta wıuddha buddhınkura çrımat çrısañghabodhı
 çıparıkrımabahu cakrawartı swāmın wahanseṭa dasınawana
 nawasa purı ekoloswak raja maba Kaelanı wıharayelı Budun
 waedı hındı walandı dharmmadesanā kalawu uttamısthānıyaka
 ehi mē dawasıwıta jarıwāsawı tıbenı pımkam kırıwıedaeyı
 nıyama daena cıtyıvehi wu sıyılı taen jırnawa tıbenıeyı ası
 rajıgen nedıyek wıyadamut dı karawanıta aya gan nıyaka
 tırenata hı Parıkrımabāhu Wıjayakkonrıa ımrıtyayanta bhāra
 kala pasu cıtvayehı sunu pıryam adı sunbun karımmantat
 karıwı uturudıga saṭa rıyan kalugal pawurık hā nıregena hıra
 sandakada pıhanakın yuktı galpadıyakut bandawı samıdhı
 pılımageya nāpılımageya mema wıharıyehı purwadıga wısıla
 mema taena galpadıya kudı trıwankaya tel kaṭara geya sımghika
 waesıkılıya basna hıra wısala aetulu wu tien mul pısrıkarawı
 pas mıhal payı saelapılımageyı sıwuru dageya yınırduru me hı
 taen kaṭukohol karawı anıkut wıharıyehı noyek sunbun kar
 māntat pırimaswa samıddhıkarıwu pasu çrınamayen me kıyanı
 wıharayehı apıgē wıridu nımayık pıwatınta uwamaenawıeyı
 genehi nayakataenıta ha çrı rıya rıtına pırıwan terat aswı
 wıharı santakayen aettıla assala mulutaengeya ulupaengeya
 adıwu noyek dhurāwe ayataba Demala Sımbala ıya adıwu
 noyek denāta mılayata sıtı senhı aya prawēnyata pıtyen
 bıjuwata amunaka wapıta sıtara naelıya gunna lasenwı de
 paelak ayıdenawat polgas dasayata pamınak baegın panduru
 denawat nıyama kota hırasanda pawatnı tek pawatına lesaṭa pım
 kama mudunpat karawu heyın ena dawasa paemınenı rıya rıya
 mahāmıtyadınwısın dıwunakwa warddhana karawı pım purawı
 gannā lesaṭa salaswā sılilekhyayık karawa pıhıtuwana nıyayen
 Jayıwarddhanakottayehı çrımalıgawē Sımbāsanayehı wıedı
 hında mudalıwarun mıeda wıdala mehewarın me sılalekhaıya
 lıy dınbıwata Sanhıa tıruwarahan perumālumha rıyamıhakae
 lanıyata hım wattala malsantoṭayı godırıbala galpottayı
 uruboruwa lıyadda aetuluwu gonsın taembayı rammudu aelıyı
 kessakęugalayı watıgılayı aasalapalıwıyı masurutoṭ aetulayı
 dıwıyımulle aetulayı mıtıaembayı mahagıngayı

163 Dondra II — (1) Swastı çrı suddha saka warusha (2)
 ekdahas sūra sıya de (3) tıs wannelı raja paemını (4) swastı çrı

mahāsammata (5) paramparānuyāta suriya (6) waṃṇābhijāta sri
 Lamkādhīpa (7) ti srimat siri Sanga Bo (8) sri Wijayabāhu cakra-
 watti (9) swāmin wahanṣeṭa sata (10) rawannen matu awuruddu
 (11) posona awawiseniya (12) Dewinuwarehi nagarisanīla (13)
 kowilāta palamu paen paewaet (14) ten parawāsara kumburu
 (15) mul bijuwaṭa wisi amunak (16) hā nāwadunne pātegama
 (17) na kumburu bijuwaṭa pas amuna (18) khā atapattu āraṇṇa
 (19) wen sarasa koṭae petumālun (20) Batgama pasada salasmen
 (21) Agayāta aeragana daen parawāsara (22) aetulu wū tan
 dewiyaṇṇa pūjā (23) puna sakāra akbandhawa pawat (24) wana
 lesaṭa salaswā rāja rāja (25) mahāmātyādīṇṭa sānāyaka (26) taen
 dbammakata taen aetulu (27) wange

172. Copper plate inscription:—Swasti ṇṇi Waiwassuta manu
 samkhyāta maha Sammata paramparānuyāta sūrya waṃṇodbhūta
 Sumitra rājaputra pawitra gotrābhijāta Trisimhalādhīṇṇwara
 nawaratnādhipati ṇṇimat Siri saṇṇabo ṇṇi Wijayabāhu cakra-
 watti swāminwahanṣeṭa aṭawanen matu awuruddu posona awa
 pasaloswakae Alutkuru koraṇṇaye mehi bada Uḍugampaṇa santakin
 Dombawala sāl de paelē nilayata aetulatwū Walala yima pallē
 Rerawila Lindora kumbura ākaṭa diwel kaekulan ōwiṭa mehi
 bada gam mudal gasakoṭa walwil kumburu ōwiṭi palamu
 Kuruṇaēgal di lat dāna patraya niyāwaṭa dewaniwat sūryyag-
 rihaṇṇa dinaye bamuṇu Wēṇḍaraṇu Koṇḍaperumālāṭa yāruppāwā
 uwa dānakshetra koṭa sitā wadārā cakra araka sapāya swasti-
 rawa pawatinā niyāyen Uḍu gampaṇa alutnālīgāwe waedaliinda
 kāriyaṭa niyukta aemadenāmaenda wadāla mehewarin me tāmbra
 patraya liyā dun bawāṭa sanhasmakuta werun Wanapa Perum
 ālumha. Śudanō anuṇ haṇa pin bat da no makati ballō ē bat kā
 naeguwaṭ naewata kati un so topi me sujanan dun ayati
 raekadana sujanayeni de lowāṭa ma pin acti.

PART III.

TRANSLATIONS

(1) Tonigala —(a) The tank of the parumaka Tisa, son of the parumaka Abhaya at the mountain of Acagirikā Tisa is given to the priesthood of the four quarters present and absent. The great king beloved of the gods Gamini Abhaya, ordered Acanagara and Tawirikayanagara which have been established by my father King Tisa son of King Abhaya, [are given] to the priesthood of the four quarters present and absent.

(b) King Tisa, son of King Abhaya ordered —This tank at the Acagirikā Tisa mountain is given to the priesthood of the four quarters present and absent. The great king beloved of the gods Gamini Abhaya ordered Acanagara and Tawirikayanagara [are given] to the priesthood in the four quarters present and absent. The tank of King Tisa, son of King Abhaya, is established by my father.

(2) Gallena wihara —The great cave of Tisa the son of the great king beloved of the gods Gamini Abhaya [is given] to the priesthood of the four quarters present and absent.

(3) Dambulla wihara —The great cave of the great king Gamini Tisa beloved of the gods, is given to the priesthood of the four quarters present and absent.

(4) Tissamahārāma —Hail! King Alunaka son of King Mahanaga built (or enlarged?) the Nagamalawihara, the tank and the field at Golagama.

(5) Ruanwaeli Dagoba Anurādhapura —Hail! The great king Gajabahu Gamini Abhaya grandson of King Wabha, son of King Tisa having built (or restored) the Dakshina Abhaya and other wiharas and having protected them made them inhabited having strengthened the faith having repaired the dilapidated buildings after having given [the wiharas] he gave to the priesthood the enjoyment of the four pratyayas.

(6) Ratmalagala —Hail! The grandson of the great king beloved of the gods Tissa the younger son of the great king Gamini Abhaya the great king beloved of the gods Naga [gave] the Wilurabjaka the Mulagutika and the Pariwataka wiharas to the priesthood and twenty measures of gruel and rice and [a robe] for the rainy season.

(7) Periyani ulama —Hail! The great King Wabha at Patanangala having restored the decayed buildings at Thuragama he gave the Rukkhawawiya to the thera Mayhima having made the son of Bajika and the son of Ayasa six karshapanas (?) at Patanangala having seen having restored the decayed buildings at the field of the thera Amara, the Calika tank, having seen, having restored for

himself Majjhima having made six (?) together with a water strainer he gave it.

(8.) Periyakadu wihāra:—From King Gāmini Abhaya [an order]: In the year Puwadara Sawanaka the four great tanks of the chief therā Tusa and the four gaṇas of the chief therā Majjhima are given to the caitya in the Cakkadhāraka wihāra and to the congregation of the priests. To the Cakkadhāraka wihāra they are given.

(10.) Galwana:—To the grandson of the great king Wasabha, the son of the great king Tissa. The great king Gāmini Abhaya he distributed a tank 5,000 karshāpapas (in circumference) having dug it out [he gave] to the priesthood the four pratyayas.

(11.) Wihāragala:—(a.) Hail! King Wasabha repaired the dilapidated buildings at the Cakkadhāraka wihāra and at the Uppala doniya tank; five thousand karishas and five hundred [he gave] to the priesthood

(b.) Hail! [The grandson] of King Wasabha the son of King Tissa, King Gāmini Abhaya, repaired the Uppala doniya tank which was bestowed [on the temple] by King Wasabha, and gave it to the priesthood.

(13.) Kaikāwa wihāra:—Hail! Amaryawā, the daughter of the chief therā minister Warasi (?), and the second brother of the minister Abhaya, gave to the Waḍha caitya and to the priesthood.

(16.) Situlpawihāra:—Hail! The son of King [Mallaka] Nāga, the brother of King Batiya Tissa, King [Kanitttha] Tissa repaired the Cittalapabbata established by Kākawanna Tissa and the tanks of Dakkhina and Tissa and the caitya of King Nāga; having remitted the taxes and having performed deeds not (formerly) done (even) by himself having repaired the decayed buildings after having seen he gave it over altogether.

(18.) Demaṭamal wihāra:—Hail! King Gāmaka (mistake for Gāmini) Abhaya, having made inhabited the wihāra and a hundred villages and Saritūrigiri, having seen the Gapa-wihāra ten

(61.) Habarano:—Hail! On account of the inundated villages Abhaya, son of the minister Wasabha, saw the Agiwaḷamana tank and the elephant's tank; having built several villages near lakes without furnishing the fields with a tank between embankments for the flowing down (of the water), he constructed the Agiwaḷamana tank out of the Mula lake and the Pacawadi lake. His Majesty, the great king, after having made serve this Agiwaḷamana tank 1046 karishas, having given it in charge to Abalaya, son of Sena, an aged overseer, to watch the embankment, and to his grandson Wesamana [to watch] the field, having seen the new (?) karishas and the ammanas, having caused this to be written on a stone belonging to the priesthood, after assigning the Karakaḷa tank, and having performed deeds not (formerly)

done (even) by himself at the wihāra of Cātyagiri and at the rock temple of Ambasthala, having made offerings of oil and flowers at the Gapa cātya which extends over a karisha having repaired the decayed buildings at the Copatalaya Giriya, and Gapacātya he handed them over to the monks of the Lord of the world and after having assigned he gave them the Karakala tank. At this cātya he gave it, after having assigned 1020 karishas and to the sons of the minister Wahabaya in the Puwayasa Sawanakā year on the seventh day in the bright half of the month Majumodini

(67) Ślāb from Tissamaharama —Hail! We Buddhadasa Mahinda, Mahasena, three brothers the great king Abhayā and our uncle the parumakā Buddhadasa a venerable reverend therā, [declare] King Jettha Tissa, our sire bought the karishas belonging to the villager Toda and remitted the taxes, 9 000 karishas from Padanagala were given to the reverend the venerable therā in the great wihāra called King of Māgama, and 5 000 karishas from this Padanagala, furnished with

have been given over and 4 000 karishas shall be , the taxes of the 9 000 karishas shall be remitted, the rules shall be kept in the royal family preaching shall be this portion of the karishas now is given four amunas , and the remaining portion , the lords of the Bhikshu congregation shall be caused to be furnished with the four pratyayas having done this in order that what is given to our uncle the parumakā may be kept causing it to be written on this stone slab we have it given.

(77) Pilgrima —Hail! To the villages Utara and Mahagiriya eight thousand the embankment in the kingdom this ferry great and venerable, the rest having seen six kingdoms he protected the weak having made a paddy field six karishas and six ammanas in circumference, we give to the priesthood in the rana wihāra the four pratyayas

(80) Diyagamā —Hail! Mahakadaka spake A lay devotee his father spake and Carakas fither Tambucaraka the ferry and the paddy field one pata (in circumference) and Tambudaka six karishas and thirteen paddy fields

(97) Nagarikandā —(a) Hail! Welunaga the Rukawaewa splendour and glory to the priesthood in the Bamanogiriya wihāra.

(b) I the parumakā and his (?) son the Bamanogiriya temple the tank of the great queen and the Kanugiriya tank and the Kabuba tank and the Katmakā tank altogether four tanks having seen the embankments to the priesthood of the Bamanogiriya wihāra six and five (?) he gave the Karshapanas at the Wataka tank, having seen after having assigned he gave the Bamanogiriya wihāra to the priesthood

(98.) Galkowila :—Hail ! The great king Batiya Tisa, son of the great king Manaka five karishas the field at the sea, the Wihirabija tank and the Ruka tank Abala four karishas having assigned the Karakata field at the temple . . . oil and flowers having made repairs he gave it over.

(102.) Wellangolla :— to the congregation of the priesthood he made . . . the Ruka tank six paddy fields he spake the Baya tank the great forest four (?) karishas he made

(110.) Mahākalattaewa :—His Majesty Siri saṅg boy, in the 15th year (of his reign), on the 10th day in the bright half of Nawaya, has been pleased to declare with regard to the monastery (called) Dāpuḷu, King of Pāṇḍi : as long as in this kalpa and in subsequent ones the birds shall build [their nests] and the nine planets shall exist and in the monastery (called after) the chief secretary Dāpuḷā Arak the dining hall shall stand, for so long do we in agreement with the Kolpatri community of priests bestow a gift ; and thus he declared : to the village Gitelgamuwa which is situated on the ground assigned—according to the rule which the chief secretary Sena himself has established in the nunnery Nālārāma, built after he had named it by the name of his mother—for daily increasing the (supply of) water at the great wihāra and at the great Bo tree (and) for furnishing daily the four pratyayas to seven persons, nuns or novices a privilege, viz., that two shall enter, that two karmasthānas shall not hinder, that travellers and pilgrims shall not enter, that the officers of the royal family shall not enter the assembly of the priests, that enemies shall not take cattle from the village, that the cart buffaloes shall not enter, as long as in this kalpa and in subsequent ones the birds shall build [their nests], as long as in this kalpa and in subsequent ones the nine planets shall exist and the dining hall shall stand, for so long do we in agreement with the Kolpattrā community of priests bestow a gift (on the temple) ; having been pleased to come (here), to this village Gitelgamuwa a privilege is granted.

(111.) Abhayawaewa :—His Majesty Siri saṅg boy, in the 19th year (of his reign), on the 13th day in the bright half of Maendindina, at the Abhaya tank, having made the lord having ordered to put at the four corners of the tank four pillars, that whoever might kill fish in this tank may be taken into custody, not to be concealed, but to be taken to the town by the overseer of the Mahāwihāra, may be made to work at this tank

(112.) Kongollaewa :—His Majesty Siri saṅg bo, in the twelfth year (of his reign), on the 8th day in the bright half of Duruta, has declared that in this kalpa and in subsequent ones shall not enter that travellers and pilgrims shall

not enter (C) that the officers of the Royal family shall not enter the assembly of the priests so having declared a privilege has been granted (D) the king Siri saṅg boy was pleased to sit under a madhukā tree on the full moon day

(113) Ingimūtiya — Hail! His Majesty Siri saṅg bo in the Sawanaka (or sixth?) year of his reign on the 10th day in the bright half of the month Humata the great sage declared According to the rule made by former kings in their hereditary succession in this kingdom in three days at this temple (called after) the chief secretary Arak, a great privilege has been granted In one place the headmen shall come together and in this monastery according to the rule formerly fixed by the Tamils they shall divide it between themselves All this we give to the Girivihara so it was sanctioned by Mahinda Including the villages and lands that belong to the priesthood of Hingimūtiya a privilege is granted All the villages beginning from Sirigala and the villages of the headmen of the two mandalas travellers and pilgrims shall not enter the officers and noblemen shall not enter enemies shall not take away their cart buffaloes and they shall be made dependent upon themselves. In all the villages beginning from Sirigala the property shall not be destroyed

Thus a privilege is granted to the temple

(114) Mihintale plinth course — Hail! His Majesty Siri Saṅg Bo in the 12th year of his reign on the dark poya day of Hihira ordered the workmen in the four kingdoms for the viharas it is right for the viharas to give to the workmen, seven kalandas of gold shall be given to the chief writer one kalanda of gold shall be given to a workman born on the ground of the priesthood two kalandas of gold to

kalandas in this kingdom to the sweeper five kalandas of gold in this kingdom to the man who having received this gold divides the shares three kalandas of gold in this kingdom to the superintendent two kalandas of gold in this country shall be given to the workmen

for water and fuel, ten kalandas of gold in this country shall be given to the sweeper two kalandas of gold in this country shall be given to the superintendent one kalanda of gold in this kingdom shall be given to the chief writer

shall be given to labourers for water and fuel on sluices [?] channels and banks of a river fifteen kalandas of gold in this country shall be given to the accountant of this two kalandas of gold in this country shall be given to the chief writer of this two kalandas of gold in this country (shall be given) to the of this kalandas [of gold] shall be given to the labourers on channels and

banks five kalandas of gold in this country shall be given to two kalandas of gold shall be given to the on the bank of this channel [five kalandas of gold shall be given

to him who [divides] the shares] three kalandas of gold to the overseers on the two banks of the channel: two kalandas of gold shall be given to on the bank of this channel, one kalanda of gold to him who only yearly for making a road to the tank, shall the workmen of the wihāra and their children give to the distributor of the priesthood, two kalandas and two paelas of rice to the accountant, and for two statues to the temple

(115) Pillar in the jungle near Mihintale:—Hail! [We] King Abhaya Siri sang boy, in the 9th year of [our] reign on the 10th day of Himanta, order that the former priests shall be removed from the Caityagiri wihāra, that roads and high-roads (shall be made) that travellers and pilgrims shall not enter, that the officers of the royal family shall not enter, that palmyras, and cocoanuts, and ferns, and tamarinds shall not be cut, and if cut, they shall be given to the owners, that the priest from the mountain and the priest from the temple, if judging half a kalanda not sufficient as wages for the (upkeep of the) high road, shall take the rest from the temple, and unto that from the taxes of the royal family thus having declared (we wish) good prosperity.

(116.) Ellawaewa Pansala:—Hail! His Majesty King Siri Saṅg boy, who, descended from an uninterrupted line of kings of the Ikshwāku family, which is the pinnacle of the glorious Kshatriya caste, had become Lord by (hereditary) succession on the ground of the Island of Laṅkā, who in the 9th year after he had raised the royal umbrella ransacked the kingdom of Pāṇḍi, and, having obtained victory and glory, enjoyed his splendour flowers which were the gift of foes—the son of that king, His Majesty King Abhā Salamewan Dāpula, in the 10th year after he raised the royal umbrella

(117.) Aetawiragollaewa:— His Majesty King Abhā siri saṅg bo, who, descended from an uninterrupted line of kings from the Ikshwāku family, had become Lord on Laṅkā's ground by (hereditary) succession, who, in the 9th year after he had raised the royal umbrella, ransacked the kingdom of Pāṇḍi and obtained victory—the son of that king, His Majesty King Abhā Salamewan, in the 10th year after he raised the royal umbrella

(119.) Polonnaruwa:—(a) the king, in the third year of his reign, on the 10th day, in the bright half of Nawaya, ordered: In the monastery called after the general of King we give it: and thus in the land of Girināē belonging to the minister Wadurag at the village Galutisa, two karmas-thānas that the officers of the royal family shall not enter, that enemies shall not take away the cart buffaloes, that nothing but raw rice shall be given [as taxes], that travellers and pilgrims shall not enter: Thus we, the royal family, order: We give a privilege to Galutisa, the village of the minister Wadurag.

(120) —Mayilagastota —The āpī Mahinda who was born in the womb of the anointed queen Gon chief queen to his Majesty the king descended from the unbroken line of the Ikshvāku family, reigning on Lanka is grounded by hereditary succession — the son of King Abhi Salamevan — the pinnacle of the Kshatriya caste, the sage who has comprehended the doctrine — having made the necessary repairs at the Mahāvihāra caused priests to be ordained for the nīkayas at the Udāṭṭa monastery and

ordered that the officers of the royal family shall not enter the place belonging to the priesthood, that enemies shall not take away the villages, the cattle the royal taxes the revenue the cart buffaloes, that daily the priests including the high priest, shall not destroy life, that the officers of the royal family together with the queens shall not protect (?) All this was ordered by the āpī Mahinda

(121) Tablets at Mihintale —

TEXT A

He who having been born unto King Abhaya Salamevan an eminent Kshatriya who is descended from an unbroken line of kings of the Ikshvāku family, which is the pinnacle of the glorious Kshatriya caste, in the womb of the Queen Gon descended from the same caste having enjoyed the power of āpī with great glory, and having according to succession become King irradiates the island of Lanka by his splendour, His Majesty Siri Sing Boy Abhaya in the sixteenth year after he raised the royal umbrella on the tenth day in the bright half of the month Vāṣṭha, having assembled the lords of the great Bhikṣu congregation dwelling in the vihāras of Cūṭyagiri and Alhaya-giri, being pleased with those rules which his royal brother formerly established at Cūṭyagiriwihāra as well as with the rules of Abhayagiriwihāra, in order to establish the same rule for this vihāra in concurrence with those concerned in the matter, this rule together with a comment has been established for the lords of the great Bhikṣu congregation who dwell in this vihāra as well as for the officers and for the slaves for their duties as well as for receipts and expenditures.

The priests residing in this temple having risen early in the morning having reflected on the four preservative principles, having cleaned their teeth having covered themselves with the cloth according to the prescript in the Sikkakaraṇi having come to the dining hall of the Aetvihāra having observed *Met* and *Piṇḍ* shall partake of gruel and rice. They shall give at the proper time prescribed by the physicians the food to those priests which are sick and cannot attend at the dining hall. Those priests of this vihāra which read the *Vinayapitaka* shall receive five farms together with food and raiment, those who read the *Suttapitaka* seven farms, those who read the *Abhidhammapitaka* twelve farms

When donations are made to the priesthood as a whole they shall not be appropriated to single individuals.

All the villages and lands belonging to the temple, except those which are given as a living to a private individual, shall not be enjoyed (by the priesthood) separately.

The workmen if not reprimanded or dismissed by the whole priesthood shall not be reprimanded or dismissed by a single priest.

The priests living in this wihāra shall not enjoy except* in a proper way paddy fields and orchards belonging to the Aetwihāra. In a place not belonging to the Aetwihāra they shall not expend them. The priests who transgress these rules shall not live in the temple. The priests who supervise the nikāyas, and the superintendents of the wihāra, and the eldest of the villages, the ākaemiya and pasakkaemiya, the writers of the wihāra and the writers of the accounts, including the receiver of revenue, all these persons shall be under the control of the Abhayagiri community residing at Aetwihāra, according to the rule established by the Tamils, and who will conduct the internal and external services in unity and concord; workmen who are fit for internal and external revenues and expenses shall be appointed by the whole body of the karmasthānas having taken in bail house holders that are able to give The priests residing in this temple shall not be taken to work in dependency, but shall be left free, the working people shall also be left free after what was due from them has been recovered, the workmen of the principal karaṇḍa and of the karmasthāna shall be put to the field-work and the workmen of the dāgoba to the dāgoba.

The working people belonging to this wihāra except those which have gone on wihāra service to a distance, those who have to work on the embankment at their respective places, those who have to attend at the place where rice is issued and at the place where rice and gruel is prepared in the morning, shall not be less than three at each place.

Anything belonging to the Aetwihāra dāgoba shall not be given away, nor shall anything be purchased from the servants.

The people bound to work shall not undertake work on their own account and shall not be given away to work.

The officers of the Aetwihāra shall take care of the payala (?) given from Damgamiya for the repair of the Katumahāsaēya and shall execute the repair of the dāgoba; they shall take care of the two kiriyaas given from Aelgamiya for the preservation of the Kirbaṇḍ pawu dāgoba.

The dāgoba and the house of the great stone image and the Mahāboge and the Nayinda, the house of the princess Minināl, the Katumahāsaēya, the Kirbaṇḍ pawu dāgoba, the dāgoba of Aetwihāra situated on the upper hill and on the lower hill, the

* I substitute mut after pariyāya.

offerings collected at all these places together with one hundred kalandas of gold from the Aetwihara and ten yals paddy shall be annually expended for repairing the dagobas of this temple and the other edifices.

Those who supply rosin and incense to the two villages Gutae and Karundie attached to the *dage* and the *pilimage* having established a fine and having seized (?) the rebellious shall take these to the wihara.

One third of Gasagaesiya at Kirband pawu and the income of the priesthood in this place (?) the tank of Mineru the upper and lower tank at Lahuniya pawu and the income of the priesthood there the ground around the tank of Pabanaewila and Porodeni pokuna what is derived from these places may be appropriated to the wihara.

Land fees shall be taken as a matter of course from the people living on wihara ground except the wihara slaves and the working people.

Those who having got the yellow robes as a sign do selling and other things not proper to their dress and destroy life shall not be permitted to dwell round the mount.

None but proper servants shall be employed for the wihara.

Villages and lands belonging to this temple shall not be given for except to those who work at the upkeep of the same.

No extra labour shall be exacted on the poya and other festivals beyond three days.

Except the dunuwak given as living to the working people and to the slaves no paddy fields or orchards belonging to the Aetwihara shall be given away as a pledge on.

Except the raw rice which the dependents of the wihara must furnish according to the ancient custom no victuals shall be taken from the inhabitants, fees shall not be exacted from the cultivators nor shall their cattle be seized by the domestics to labour their own fields.

Lands belonging to the cultivators by the right of inheritance should not be seized without a reason. Damage shall not be done to the gardens trees and shrubs shall not be cut down.

In all the villages and lands belonging to this temple neither palm trees nor tamarinds nor any other fruit tree shall be felled except with the consent of the tenants. If any fault be committed by any of the cultivators the adequate fine shall be assessed according to the usage and instead thereof the delinquent shall be directed to work at the tank in making an excavation sixteen cubits in circumference and one cubit deep. If he refuses to work the assessed fine shall be levied.

In the villages and lands belonging to this wihara, after having paid the wages to those who have to receive them the rest shall be entered in five books with the consent of the tenants so that they may be under inspection.

The daily expenditure on account of the mahāpāṭra and the hired servants and the repairs shall be written in books and accounts kept at the store room with the consent of the owner. Every month these accounts shall be collected into one account and at the end of each year the twelve months accounts shall be formed into one register to be produced before the assembled priests and there disposed of. Servants who infringe these rules shall be fined and dismissed the service.

TEXT B.

To the priests who have the superintendence of the nikāyas daily one naeli of rice, to that who preaches the bana at the wass season one kalanda and four akas of gold, and for the bana at the conclusion of the wass a like quantity.

For the eldest of the village five kiriyas as wages and daily one naeliya of rice, fifteen kalandas yearly for whitewashing and supplying flowers. The cook, the wibāra writer, the revenue writer, the receiver of revenue and the principal attendant, shall have five kiriyas each, the chief workman one kiriya two payas and two admanas of rice, a number of watchmen (?) two payas and one admana of rice, the manager of the festivals one kiriya and a farm in Damiya, yearly three kalandas and two akas for whitewashing and supplying flowers.

One who prepares medicine one kiriya and a farm in Damiya, one kalanda for clothes at the great Buddhist festival called Somnas. To a plaisterer one paya and two patas of rice, to one who throws away dead flowers and to a workman born on the ground of the king one kiriya and two pādas each and two admanas of rice, to a masker two payas and one admana two patas of rice, to one who spreads cloth to the ceiling two payas and a farm from Damiya, for clothes at the great Buddhist festival Ruwanasut one kalanda, for one who spreads cloth to the walls two payas and a farm from Damiya, for a white-washer two payas and one admana one pata of rice, for twelve painters two pādas each and a farm from Damiya, to four goldsmiths (?) one admana each and two pādas of rice as wages.

The priests residing in this temple having procured garments, each who has received garments should distribute such to the working people who are in want of them.

To each of the two receivers of revenue two payas with one admana, one pata of rice, to a warder of the granary two payas and one admana, two patas of rice, to a watchman of the granary two payas and one admana of rice, to the jetmawa one paya and one admana, two patas of rice, to the superintendent of the dining hall one paya and one admana, two patas of rice, to an overseer of slaves two payas, to twenty-four slaves one pāda each and yearly one kalanda for cloths; to a workman born on the ground of the priests one kiriya and one admana of rice, to twelve cooking servants one kiriya, two pādas each from the village Palolagama, to the principal

cook one admana, one pata of rice to a servant who brings firewood and cooks three admanas of rice to those who do not cook but bring firewood and go on errands two admanas each, to one who cooks on the supplied firewood one admana of rice to the chief thatcher two payas and one admana, one pata of rice, to eleven thatchers each two pīdas and one admana of rice, to five potters who furnish daily five chitties (?) one kīriya each, to a pītra manufacturer who supplies every month ten pītras and ten waterpots two kīriyas and two admanas of rice, to the person who furnishes a water-strainer monthly one kīriya two payas to a physician one preliya and a farm from Damīya to a surgeon two payas and a farm from Damīya, to a flower gardner one kīriya two payas and a farm from Damīya, to an astrologer two kīriyas and a farm from Damīya to a barber one kīriya and a farm from Damīya to the receiver of dues of the dīge to the overseer of the tenantry to the writer of the revenue and to the three superintendents of works the village of Karundāṅgam as wages to those who supply rosin and incense four farms from Damīya, to those who supply wicks and oil to the dīge a payala from this village to the two persons who supply white lotus and flowers for offerings to the dīge two kīriyas from this village and a farm from Damīya each to a keeper of lotus flowers who supplies monthly 120 flowers two kīriyas from Sāpugamīya, to a painter two kīriyas, to a warder of the dīge one neliya

To the six persons who supply rosin and incense to the Mahābuduge, to the preacher of bina, to the schoolmaster and six devotees the village Gutāṅgam to the one who supplies flowers to the Mahābuduge two payas from this village and a farm from Damīya, to those who supply rosin to this village two farms from Damīya, to the person officiating at the shrine of that great stone image and to one who supplies 1 mas two pīdas each and one admana two patas of rice

To the person who supplies oil to the dīge at the Budibisowra one pota to the person who strains water one tulula and the same for the pūjā to the writer of the karmasthāna one kīriya two payas and two admanas of rice To the chief carpenter at the Bondwīra to the two master carpenters to eight stone cutters and two braziers the village Wadudewaṅgam to the two wood cutters one kīriya each to the two goldsmiths three kīriyas each to the two blacksmiths one kīriya each to the limeburners the village Sunuboldevaṅgam to the six carter the village Dunumugam, to the superintendent of the repairs one kīriya and one admana one pata of rice to twelve labourers one admana of rice and two pīdas as wages.

To the warders of the Nāwāṅga Mahasāṅga the Nactewāga Mahasāṅga and Aembuludigoba two pīdas each to the warders of the different digobas belonging to the Actwihīra on the upper and on the lower hill a farm from Damīya each The people working at the dīge, at the pūjā and at the dining

hall, the two washermen that wash the clothes, the vestments, and the bed-linen, shall get three kiriyas from Magulwaewa. In the villages and lands belonging to this temple the roads and high roads shall be taken, wanderers and pilgrims shall not enter. So much water as is in the tank shall be distributed to the wihāra lands in the manner formerly regulated by the Tamils. None of the lands belonging to this temple shall be given away as a pledge, those who have thus gotten any thereof shall give it back to the temple. To ensure prosperity to the institution these regulations shall be strictly obeyed.

(123) Minerī : the workmen on the fields, if there is any work a fine of 500 kalandas of gold the noblemen shall take in this kingdom, cocoanuts and tamarinds shall not be cut inside the three kingdoms shall not stand the warder of the granary with one hand five the fifth

(124.) Attanayāla : The glorious endless who was an object of respect to the Kshatriya tribe, being descended from the unbroken line of Ikshwāku, being born in the womb of the chief queen to His Majesty the King, son of King Siri sāṅga bo, the pinnacle of the Kshatriya castle, the sage who learned the doctrine

(129.) Slab from Anurādhapura : The lay devotees to the lords of the world of gold two hanas and a half, one admana at the two corners flowers sick people shall not take rice, having made bracelets for them, to take rice

(135.) Dewanagala : The glorious endless, whose renown extended over the whole world, who was an object of veneration to the other royal dynasties of Dambadiwa, descended from the uninterrupted line of the Ikshwāku family, an eminent Kshatriya, born in the womb of the chief queen, who had become Lord of Lankā by (hereditary) succession

(137.) Galwihāra, Polonnaruwa : 1254 years from the time of King Walagam Abhū, when 454 years had elapsed since our Buddha, having, in a time extending over four asankhya's 100,000 kalpa's, fulfilled all the thirty perfections, and having, on the Māra battle-ground, mounted on the divan of thorough enlightenment, conquered the irresistible Māra, together with his retinue, attained the state of omniscience, and forty-five years (after that), on the fourth day, having accomplished by quenching as a large cloud does by rain, so he, in many hundred thousands of crores of kalpas, by the nectar of the law [having thus accomplished] all the duties of a Buddha, extinguished (his) life by means of the sacred nirupadhiṣṣha nirvāna near the city of Kuṣinagara, in the grove of Sāl trees of the king of the Malla's when, the congregations being broken up, religion was fading away, His Majesty King Āri Saṃghabodhi Parākramabāhu, descended from the unbroken line of Mahā-anūnata and the others, born of the Solar race, the king

over kings resplendent through the rays of his glory which I as penetrated many regions anointed by the anointment of paramount dominion on Lanka's ground enjoying the delight of dominion with the treasure of his merits made patent he the very wise one having removed the powerful poison of non observance and false observance of religious ordinances (which are) the root of ignorance and false knowledge having seen young gentlemen practising religion (thinking) if,

seeing a spot on of an emperor like me in the religion of the pure Buddha they might become indifferent, then Buddha's religion will be destroyed and many beings go to hell (therefore) it is right that I shall support the religion of Buddha in order that it may last five thousand (years) like Dharmasoka who his heart instigated by compassion preceded by intelligence having supported the thinking I will make that

it lasts spotless for five thousand (years) having combined a number of virtues as unbrokenness and freedom from holes, having seen the congregation of priests living in the great viharā under the leadership of the great Sthavira Mālaśāyapa who lived on Udumbara giri, ornated with the jewel ornament of worldly qualities as preservation increase and cultivation of the aggregates of virtues &c. having supported them having supported the great therā Tissa son of Moggallā who was granted a Buddhakalpa by Buddha having made the wicked Bhikkhus behave spotlessly having crushed what resisted having cleansed from dirt the religion had caused the third council—removed many hundred wicked Bhikkhus from the teaching and religion having made one nikāya by uniting the three nikāyas which even at the time when there were great Arhats endowed with a number of qualities as the six supernatural faculties &c., not being united even with great effort by former kings were

having built the great viharā of Jetavana and many other costly viharās in various places in the island of Lanka, having made there residences for more than thousand of the great priesthood making support by the gift of the food of the religion uninterruptedly continued being desirous of the enjoy

ment of the taste of the happiness rising from the sight of the priesthood—living from time to time adopted the vow of fasting having approached the viharā and gone among the priests assembled—having enjoyed the taste of the happiness of the joy produced by this sight (thinking) it is right that by me with great effort in order that the glory of this saṅgha may last five thousand (years) undisturbed in order that in future also the priesthood without levity established in the duty of knowledge of the (sacred) scriptures endowed with the quality of alpa and ajāta may properly have given advice and instruction Religion shall be protected—being endowed with proper and patent virtues, having heard the request in having stated that by the theras arrived from the great Therā Mālaśāyapa those who live carefully shall not be troubled

having made a sanda of the Vinaya of the law and with the intention that the chief theras should give among the faithful of the disciples who are with each of them the katikāwa which the aeduroi made without expanding them, being fit for, not allowing those who dwell to become careless, but uniting them to the burden of study, not allowing them to despise in the lower assembly the Vinaya, the Khudda-sikkhā, the Pāṭimokkha, the suttas, the Dasadhamma sutta, and the three Anumāna suttas, together with the Vinaya books, putting far away the conversation with the multitude, he ordered that those who were engaged in study should be continually kept in seclusion. Having purified himself three times having set himself assiduously to and other work, having taken two or three and having interrupted the seclusion not even for a single day, he ordered that each man should direct himself first to what is proper. And having applied himself to these above-mentioned virtues, accomplishing his own and other people's work (?), having organised the burden of study in the above-mentioned way having made the pupils and fellow-priests learn the Mūla sikkhā, the Sekhiya and the Vinaya book, having heard the Sikkha walandi winisa (comp. Zoysa's Report on the Temple libraries, p. 6), having made an abridgement be disposed of the ascetics. Having observed the fasting, having reflected on the Dasadhammasutta, having observed the above-mentioned seclusion, having shown his ability, having learned, in a limited time, the duties of performance, having applied himself to the burden of spiritual insight (Dhamm., p. 80), having spent his days according to the prescript of the four sampajañña's (Dhamm., p. 389), he said: It is right to teach the novices the Herapasikkhā, the Sekhiya, the Dasadhammasutta, the Vinaya book and the play (?), to exercise the paribarana without despising it, and to observe the seclusion mother and father, two persons, and those which are from the same womb (brothers and sisters), widows and virgins and fellow students (shall take) their food and go begging in the manner indicated above. Medicines for the sick and for the fellow students, and the five ways of collecting alms in forbidden places, except going to the pirit, must be avoided. At a wrong time leave to go to the village must not be given. If leave is given to those who go in order to visit sick people, it is a dukkaṭa āpatti for the teachers to give leave to the avyaktas; if the avyaktas have got no leave to go to the uposatha pavāraṇam (Khuddasikkhā, vs 8), knowing the degree of āpatti and anāpatti (guilt and innocence) and making any one of the vyakta saṅgha responsible (?), leave should be given to them if any one of the priesthood lives in the neighbourhood except having seen it is not allowed to make him dwell (there) for the priesthood in the middle of the night sitting down cross-legged,

it is fit to enjoy sleep and to recreate their bodies, in the early morning, having risen, and having set themselves to work with to spend their days sitting standing and walking about to learn pulumu (?), to put on clothes, to clean their teeth the dogoba the botree and the templeground, the teachers and the theeras and the sick should receive their couches and their food and other requisites, afterwards the priests should descend into the dining hall and, having taken their gruel and done the duties of the dining hall they should inspect the account books . . . the dining, etc, should be done quietly

Having taken the gruel they should set themselves to work with ^{the} and pass their days, having applied themselves to the burden of study with the nyāya (?) the householders and the ascetics should without becoming saṃsṛtāḥ (?) up to a certain time spend their days not wealthy except by compassion (dāna)

having received and being pleased, when you come together, o bhikkhus you should do two things—religious conversation or noble silence. Besides these two things religious conversation and silent attention (there is) the unprofitable talk (Brahmajāla sutta p 10) and love thoughts and evil thoughts (which) they should avoid, in the beginning of the night they should not (?) preach and listening to the religious conver

"the laughter alone increases (?) thus having spoken on account of the laughter, it is fit not to expand the sorrow, but to show it alone by word of mouth those that have their own temples destroyed shall not subdue others, and those that have destroyed other temples shall not stay in their own, by a blackthorn who does not know writing and is careful through temptation eagerness thus having spoken it is not right to show eagerness on any occasion, saluting the daughter of the house, etc., worshipping cleaner it is not allowed to take the tooth holders in the villages shall not use patil's for villages"

kathā: Here is a bhikkhu who either alone or in the middle of the priesthood by inconsiderate talk stands vexing the theras and sits down annoying them and preaches and strokes the head of a young man thus having spoken, appearing in the middle of the priesthood, you should not touch the body with the robe; and the elders of the priesthood with compassion up to this moment shall preach; in no place whatever young men touching (?) with their bodies shall ; those that live away from their houses shall not cause perplexion; after having purified [them] from sin, you should ordain [them]; after having purified (them) you should admit them to the order; after having purified them you should give them the nissaya; one son of a noble family having received the ordination and the admission to the priesthood establishes the order; (the same in Sinhalese) after having purified (them) you should ordain them, after having purified them you should admit them to the order, after having purified them you should give them the nissaya In this above-mentioned way you should not object to anybody's wishes; anything that has been ordered in this katikāwa shall not be disobeyed; if anybody commits a mistake a fine is assessed up to the third time, but if he commits the mistake again without paying the fine up to a month's time he shall be made a prisoner according to the rule in the Vinaya (?) The elders of the gaṇas and the thera shall apply themselves to the burden (of study) and shall not be careless and shall not let the priesthood transgress these rules; it is right that by the great theras a fine shall be established. Hail!

(140.) Padiwil: Parākramabāhu, the cakrawartti sovereign of happy Laṃkā, descending from ancient princes, has finished (the repairs) of the tanks and ponds for the use of the fields which he made in every part, finding many streams and ponds useless and broken, in the hope of increasing the happiness in this and the next world.

(143.) Dambulla: The sovereign lord of Laṃkā Parākramabāhu, cakrawartti of the dynasty of Kālinga, (surnamed) the heroic and invincible royal warrior, gloriously endued with might, majesty, and wisdom, and, like the placid moon, radiant with cheering and benignant qualities; the liege lord of Lakdiwa by right of birth, deriving descent from the race of King Wijaya, who extirpated the demons and peopled Ceylon, and was an object of veneration to the other royal dynasties of Dambadiwa, whose renown extended over the whole world; having dispersed his enemies as the brilliant orb of the sun over the summit of the mountain of the morn dispelleth darkness; and having extended the canopy of his dominion over the whole island; enriched the inhabitants who had become impoverished by inordinate taxes, and made them opulent by gifts of lands, cattle, and slaves, by relinquishing the revenues for five years, and

restoring inheritances and by annual donations of five balanced weights consisting of gold, precious stones pearls, silver, &c., and from an earnest wish that succeeding kings should not again impoverish the inhabitants of Ceylon by levying excessive imposts, he ordained that the revenue should be for the first amuna one amuna three paelas six mandaras for the middle one amuna two paelas four mandaras, for the last five paelas three mandaras, and considering that those who laboured with the bill hook in clearing thorny jungles earned their livelihood distressfully, he ordained that they should be always exempt from the tax. He also made it a rule that when permanent grants of land may be made to those who had performed meritorious services such bequests should not be evanescent like lines drawn upon water, by being inscribed on leaves a material which is subject to be destroyed by rats and white ants, but that such patents shall be engraved on plates of copper, so as to endure long unto their respective posterities

Thrice did he make the circuit of the island, and having visited the villages the towns and the cities and having explored the places difficult of access, the fastnesses surrounded with water, the strongholds in the midst of forests and those upon steep hills he had as precise a view of the whole as if it were a ripe meli-fruit in his hand, and such was the security which he established as well in the wilderness as in the inhabited places, that even a woman might traverse the country with a precious jewel, and not be asked, What is it? When he had thus insured safety in this island he longed to engage in war and twice dismayed the kings of Pundi, and having accepted the royal maidens and also the elephants and horses with other tributes of homage which they sent him he formed friendly alliances with such of the princes of Codi, Guuda and of many other countries as duly appreciated his good will but by his personal valour struck terror into those who esteemed not his friendship, and he caused princesses to be brought unto him from each of those countries, with other tributes of homage and as then there remained no hostile kings throughout Dambadiwa to wage war against him, he tarried at Ramecwara where he made donations of balanced weights consisting of valuables and thus enriched the poor and satisfied the needy. He then caused obelisks of victory, formed of stone to be set up as lasting monuments and having built a dewale departed thence with a four fold army, and returned to Ceylon. Then reflecting that, as he had no enemies left behind he might conquer enemies he caused almshouses to be erected at many places in Dambadiwa and Ceylon, and caused alms to be distributed constantly

He united the three nikāyas that had been separated for a long time recited the three pitakas and other Buddhist books and restored the temples and digobas which were destroyed in consequence of the calamities which had befallen the land during former reigns he rebuilt

live at Pulastipura having in order to worship the relics of the sacred Ruanwaeli Dagoba surrounded by a fourfold army gone out with great splendour in the fourth year of his reign having when being at the distance where the Dagoba appeared in sight alighted from the carriage, having on his royal feet entered the terrace of the Ruanwaeli having as if sprinkling sand on the terrace, scattered countless pearls and having as if flowers were blossoming

while going round, offered uninter-
ruptedly gold flowers silver flowers the seven gems, having made protection from the sun to the Dagoba by a flag of priceless silken cloth, having after having perpetually heaped up heaps of camphor thus made offerings of incense and having made seven offerings of incense with talian oil, perfumed oil, and other oil, likewise having offered with kaluwael incense and sweet scented flowers having gone round with the four kinds of odours, and having swept it himself having made an offering with 40 lakshas of masurians having (by ordering) in a distance of seven gavyutas from the city no living being shall be killed given security, having had the tom tom beaten, having given security to fishes in 12 great tanks, having given gold clothes and other things they liked to the Kumbodiyans having ordered not to kill birds having given security to birds having heard the joyful shouts of the people who saw him speaking in questioning the Buddhist gods there when in his devotion he worshipped the relics having, in his joyful inclination towards Buddha which then arose remitted the taxes again for a year to the inhabitants of the island of Lamkā having given over the royal insignia to the Loke arak menwan there present and having worshipped them, having built up the Maricawattā and other wiharas having given countless wealth and several hundred yalas of paddy and handed it over, having been pleased to decorate the city like a city of gods—may future princes also perceiving that to those who worship in their hearts protection will be in like manner from the Buddhist gods, protect and preserve the wiharas and the inhabitants of the wiharas in the city the people, and the religion

(146) Inscription on the great lion from Polonnaruwa

(1) His Majesty Niṣṣanka Malla Kalinga cakrawartti, overlord of Lamkā, used to sit upon this throne

(2) When he sat upon his throne this was the place for the secretaries

(3) When he sat upon his throne this was the place for the chief ministers

(4) When he sat upon his throne this was the place for the generals.

(5) W h s u h th, this was the place for the sub kings

(6) W h s u h th, this was the place for the crown prince

(7) W h s u h th, this was the place for the governors of provinces

(8) W h s u h th, this was the place for the bazar council

(147.) Inscriptions on the frieze round the Thūpārāma:—

Upper portion—I.

The overlord of Kālinga Parākramabhūja Niṣṣaṃka Malla
 the round relic house at Pulastinagara

He who comes of the royal race of Ikshwāku like a star on the forehead of the family of the sun, who, receiving the kingdom by royal succession and putting on the crown, obtained the office of chief king, His Majesty Niṣṣaṃka Malla Kālinga Parākramabāhu, descended from the great king Jayagopa and his queen Pārwati in the 11th month on a full moon day in a lucky moment having received the crown his father spake

III.

. in five years having remitted the taxes, giving food, lands, cattle, slaves, clothes, etc. having those that worked with the bill-hook exempted from the tax, giving for sale always (IV.) many things, making people happy, and considering that robbers committed robberies through hunger for wealth

Lower portion—VII.

. at many places putting guardians of the law preventing the inhabitants of the world from bad conduct, putting an inscription at the royal door not to be destroyed, to protect the law of the parents in the three kingdoms (VIII.), having seen those who took away saying I give luck to them and to the other princes, having given gold and silver bracelets and pearls and other riches, and having made happy all the people, having established princes in Coḍa, Gauḍa, and other countries, having sent soldiers, longing (?) after battle, not finding enemies behind, having conquered the enemies pride and hatred, having built at Pulastipura the Niṣṣaṃka resthouse and the Brāhmana resthouse and many other resthouses and dining halls, giving gold and silver bracelets, weapons, and lamps, brilliant like a wishing tree, with a great retinue pouring down a rain of gifts at Anurādhapura.

(148.) Galpota:—He who gained endless glory through the number of his qualities, the Lord descended from the unbroken line of King Ikshwāku, the Kālinga cakrawartti, passing through the air 1700 years after the period when King Wijaya landed on the island of Lankā, which by the command of Buddha was placed under the tutelary care of the gods, and having extirpated the Yakshas, made it an abode of mankind—in the kingdom of Kālinga, on the continent of Dambadiwa, which is the birth-place of Buddhas, Bodhisattwas, and Cakrawattis, conceived in

the womb of the queen Parwati Mahîdewî unto the king Çri Jayagopa the glory of the dynasty which reigned in the city of Simhapura invited by the king who was his senior kinsman to come and reign over his hereditary kingdom of Lakṣmî Wirâ Nigamka Malla linded with a great retinue on Lamka and having been installed in the office of aepa enjoyed the luxuries of regality and having been accomplished in the art of war as well as in all the other branches of knowledge which form the circle of the arts and sciences, he in due order of regal succession received the sacred unction and being then crowned was installed as king. At the festival of his coronation he was invested with a glory which filled the firmament and overpowered all beholders and with such daring courage that when he was hunting in a forest a furious she bear having rushed towards him he laid her and her whelps dead at his feet. When he traversed a dry desert and wished for water an unexpected cloud instantly poured down an abundant shower. His royal prowess was such that like the spring of the noble lion nothing could withstand it. When he went to enjoy the bath and a huge polonga approached him there, he turned aside and said 'Thou knowest what thou deservest whereupon the snake stung itself and sacrificed its life. His irresistible majesty was such that the state elephant no sooner saw him than he roared the shout of triumph and took the king on his back. His Majesty Sîri sîṅga bo Kalinga Parakramabahu Wirarîya Nigamka Malla Apratimalla dispersed his enemies as the sun over the summit of the mountain of the dawn (dispelles darkness) and causing the smiles of the countenances of his people to expand with gladness, exercising power and enjoying regal delights like another Sakra Dewendra in benignity resembling the full moon in firmness the Mount Meru in profundity the great Ocean in patience the earth and occupying his station like a wishing tree produced by the merits of his subjects he considered thus. The malice of some people and the anxiety of others to maintain the rights of their respective families have been heretofore and may prove hereafter, the source of danger to our dynasty and being moved with benevolence towards the people he confirmed to them the privileges appropriate to the different families and relinquished the revenues of five years. He reduced the rate of taxes on arable lands imposed by former kings and fixed the tax for the first amuna at one amuna three paelas six mandarar for the middle amuna at one amuna, two paelas four mandarar for the last at one amuna one paela three mandarar. He relinquished the tax on the dry grain produced on chenas the cultivation of which is attended with distress and ordained that such tax should cease for evermore. He quenched the fire of indigence with showers of riches consisting of gold coin copper bell metal gold silver pearls, precious stones, vestments and jewels. He appointed ministers and others whom he provided with lands slaves, cattle houses, and various other riches

in abundance ; he reconstructed the embankments of great lakes, watercourses, and weirs, which had remained neglected many years in the three kingdoms, all which he restored to prosperity and granted to the inhabitants thereof the boon of security, and other gifts. He appointed judges in many provinces to remove injustice, and, considering that robbers committed robberies through hunger for wealth, he gave them whatever riches they desired and thus relieved the country from the dread of thieves, and by establishing order amongst the dwellers in forests and the dwellers in villages he removed the thorns (of annoyance). According to the sacred injunctions of the doctrine of Buddha he also expelled the unrighteous from the religious communities, and thus freed the country in general of the thorns (of evil-doers). He provided the four requisites for the comfortable maintenance of the holy priesthood, and every year caused priests to be ordained and bestowed gifts of yellow robes, and as in former times assigned extensive estates and lands of lesser extent (to the wihāras). Having greatly promoted the interests of the doctrine, and advanced the same as well as the sciences by bestowing suitable gifts on professors of the religion and on professors of the sciences ; and considering that the continuance of the religion and of the sciences (B) depended on the royal dynasty, he sent to the country of Kālinga and caused many princesses of the Soma and Sūrya races to be brought hither, married the royal virgins to his son the exalted Wirabāhu and increased the royal family.

His Majesty, wearing the crown, and being decorated with the royal ornaments, caused himself, as well as the chief queens, Kālīṅga Subhadrā Mahādewī, and Gangawamṇa Kalyāna Mahādewī, and his son the great sage, and his daughter Sarwan-gasundari to be weighed in a balance every year ; and by bestowing five times their weight on the priests and brahmans, the blind, the lame, the dwarfish, and the deformed, and other destitute and friendless people who thronged from the ten regions, made them happy, and caused a constant supply of rain.

All the people who were interested in the cause of the religion and in the welfare of the country were therefore affected with the most submissive fidelity, and devoted their lives to his Majesty, who, having attained the acme of virtue, daily performed acts of merit, and was pleased to live in the city named Pulastipura . . . Kālinga. He observed with the eyes of a spy continually his kingdom and other kingdoms, and having put our island of Lankā in peace he was pleased to look forward (to other countries) ; surrounded by a fourfold army, he visited in Trisimphala, the villages, towns, and cities, and explored the fortresses and the strongholds and secure places on mountains, and in forests, and in marsh, and gladdened the people living there with showers of riches ; looking about in the three kingdoms he repaired the Miyanguṇu

Kaelani and other ancient wihāras, and having caused the reclining, sitting, and standing images in the cave of Dambulla to be gilt at an expense of a lak, and having made offerings of valuables worth a sum of 36 laks to the great Ruanweli caitya at Anurūdhapura, he made a stone dāgoba as worship-place for the gods who rejoiced at the said pūjā, and caused an inscription to be engraved. Having thus restored to its ancient condition the island of Lakdiwa, the receptacle of the efficacious doctrines of Buddha he proceeded to Dambadiwa, surrounded by a fourfold army, and consistently with his cognomen of the dauntless and irresistible warrior, not hesitating in any place with great splendour, unmoveable like the blue sapphire he crossed the great ocean, and being in Dambadiwa longing for battle, sent out champions to go and challenge battle when it was time to dress for the battle the general Lag Wijaya siuga having conquered Dambadiwa, knowing going down to battle, having seen them in fear, the mother of the king of Pāṇḍi (said) "let only our lives be spared, the kingdom shall be thine" royal princesses and a large tribute from the Soli country and having formed friendly alliances with the peaceably disposed princes of the countries of Kaṭṭhāta, Nellūru, Gauḍa, Kālinga, having driven those who were not peaceably disposed into fear by his prowess, having received princesses and tribute from every kingdom, he brought them to Rāmeṣwara; he caused himself to be weighed in a balance, and gave to the people living in different countries endless riches; at this place, as a lasting memorial, he built a dewāle to which he gave the name Niṣṣaṃkeṣwara; as he saw no more adversaries, in compliance with the supplications of the kings of Dambadiwa to relieve them from fear, he returned with the said army to Lakdiwa, and making this reflection: "In this world I have no enemies, therefore I shall apply myself to the conquering of enemies of the next world"; he erected in his and in other countries at different places almshouses, including the (so-called) Niṣṣaṃka almshouse, and gave gold and silver bracelets and other presents like a wishing tree, and in order to witness in person the rejoicings of the mendicants who received presents, he built another almshouse which he called Niṣṣaṃka dāna maṇḍapa. He dedicated his son and his daughter to the Daḷada and pātra relics, and afterwards redeemed them by offering in their stead a dāgoba of solid gold and other valuables. He caused to be built of stone (C) a Daḷada temple, with a covered terrace around it called (after him) the Niṣṣaṃka latā maṇḍapa, and an open hall decorated with wreaths and festoons so that beholders should be delighted and thereby merit swargga and mokṣa. He then caused another structure to be formed to shelter under its roof the dāgoba and the principal temple. He also caused a Ruanweli

Dāgoba to be constructed on the north side of the royal dwelling, of 80 cubits in height, and surrounded it with walls having gateways, and with cells for the residence of priests; thus he ensured the prosperity of the religion and the country. Moreover, Lamkā being sacred ground and possessing sacred qualities beneficial to sentient beings, he enjoined the preservation of those qualities, and in his mercy was pleased to publish an edict that princes in their human form and appearance should be considered as gods standing between the kings and the Buddhas (?); and further considering that when princes award penalties for offences they only act as physicians who prescribe remedies for diseases of the body, and exercise their power in order to restrain from crime and so prevent falling into hell and give swargga and moksha; kings who cannot protect the world of mankind protect the world of gods; princes to obtain luck and misfortune by his virtue should keep afar and protect the obtained happiness and the rang of the family being fallen from their office and decayed like fruits the princes at the time being faultless in order not to awake that some people should go to death give life to the kings, glory in their bodies (?) for a long time to last merchants from the Gowī tribe should protect Hastasāra you should not be careless in order to protect the kingdom the princes exalted by pride in order to obtain happiness from their offices they should not be proud; from the Gowī tribe having not seen the offices obtained by themselves the inhabitants of the world not overcome by them a question: the swan and the lion the jackal and others by eminent people the happiness of the world together from seeing . . . with suitable words princes and aepas and great kings having seen the lords of the world it is proper to do . . . if there are none by order of the queens to protect if there are none it is proper to conserve the kingdom even by placing in the seat of royalty the sandals worn by a former sovereign Enemies to the doctrines of Buddha ought not to be installed in the island of Lamkā which is appropriate to the Kālinga dynasty, for that would be like substituting a poison-tree for a wishing-tree; but if princes of the Kālinga race to whom the island of Lamkā has been peculiarly appropriate since the reign of Wijaya be sought for and brought hither, they will prove worthy rulers and preserve the religion and the country. Aspire to attain the felicities of both worlds reflecting that virtue doth conquer the universe. Future sovereigns are thus affectionately exhorted by Kālinga Niṣṣamka king of Ceylon.

In the margin

This engraved stone is the one which the chief minister caused the strong men of Niççamka to bring from the mountain Saegun in the time of the lord Çi Kalinga Çakrawartti

149 Slab at the Dālada Manduawa, Polonnaruwa If it is your wish to increase your prosperity and allay your fears to preserve the position of your family to respect the customs of your tribe and to protect subjects chose you families of kshatriyas to sovereignty and not the other castes embrace these maxims spoken by Niççamka Malla

He who comes of the royal race of Ikshvaku like a star on the forehead of the family of the sun who receiving the kingdom by royal succession and putting on the crown obtained the office of chief king, His Majesty Niççamka Malla Kalinga Parakramabahu, illustrious as Çakra the king of gods with endless royal splendour incomparable by the number of his virtues generosity, truth heroism and others like them he dissipated the darkness of his enemies like the sun when he rises over the mountain of the dawn and made peace throughout Ceylon living in the city of the Kalinga kings called Pulastipura reigning with the ten kingly virtues and increasing religion and the prosperity of the world like a wishing tree produced by the merit of the inhabitants of the earth

His Majesty relieved the exhaustion of the poor by the rainfall of his gifts ornaments and dress, jewels pearls coins silver and gold and being pleased when he beheld the prosperity of the people deeply considered in his great mercy and wisdom, thinking We have done the benefiting of the world which is the law inherent in our family of Kalinga how having made firm to the end of this kalpa this prosperity which we said we have made may they take it as a kritayuga and perceiving that the prosperity and the very race of the wicked were rooted out who not knowing the greatness and virtue of kings, the gods of men and parents of the world offended against them he thought

It is right that such destruction should happen to no one!" and always giving much advice and instruction as if to give eyes to the world blind in its ignorance having been pleased to show the rule of the law Treason is a thing which must be avoided like the five great unpardonable sins, those who commit the five sins murder and the rest and those who take poison destroy only themselves but the very race of those who commit treason and all who are with them is destroyed Treason therefore must not even be imagined in the heart neither is it right to live without a king Therefore when there is no one who has the office of chief king either he who is the heir apparent or if there be none such then one of the princes or if there are none of them one of the queens must be chosen to the kingdom

Over our island of Ceylon which belongs to the religion of Buddha non buddhistical princes from Cola or Kerali or other

countries must not be chosen; those who join them and make disturbances shall be called traitors.

As the crow should not be compared to the swan nor the donkey to the Arab, nor the worm to the cobra, nor the firefly to the sunshine, nor the snipe to the elephant, nor the jackal to the lion, so should no man of the Gowī tribe be greedy after the sovereignty; however powerful they may be the men of the Gowī tribe should not obtain the kingdom.

Those who honour as a king servants like themselves with salutations and presents, or receive offices and titles from them, shall be called traitors; whenever a prince of wealth and family joins with such people he destroys himself. Therefore, if you look for and find a prince who has a right to Ceylon and is descended from the race of King Wijaya who first peopled Ceylon, take sides with such a ruler who will take care of religion and the prosperity of the world as if they were his two eyes; and so protect your own families and fortunes.

As the crow may imitate the gait of the swan and the donkey the Arab steed, as the worm may imitate the cobra and the firefly the sunshine, as the jackal may imitate the lion and the snipe the elephant, so some other caste may emulate the conduct of kings; yet it certainly will not meet with respect but only with ridicule: thus speaks the wise and good king Niçcamka Malla.

150. Pillars at Rankot Dāgoba:—He who went round and over all Ceylon, and having seen the villages and fortified and market towns and cities, and several celebrated places in the three kingdoms, including Anurādhapura, Dambulla, Kaelani and Dondra, and the strongholds in water, and on hills, and in forest and marsh, and could distinguish them like a neli-fruit in his hand;—he who in several difficult places in the three kingdoms, viz. Ran, Tisa, Mineri, Kantalai, Padi, and others, gave security to all living things, and commanded that they should not be killed;—he who for ever remitted the royal dues on places reclaimed by clearing, and on;—he who saved from fines, flogging, and other things of that kind, the inhabitants of the world become very poor in cattle, buffaloes, and all other means of support, through oppression, imprisonment, and torture, in the time of former kings;—he who gave pearls, and precious stones, and beads, and other jewelry, and slaves, and slave-girls, and corn, and wealth, and buffaloes, and cattle, and different kinds of clothes, and ornaments, besides fields and villages, and and thus made all men self-dependent;—he who secured and pacified the realm of Lankā;—he who longing for battle, and attended by a great army with four divisions of elephant-riders, cavalry, charioteers, and infantry, went to Pāṇḍī on the continent of India, and finding no equal nor opponent, accepted presents from Coḷa and several countries near Pāṇḍī, and was victorious on every side;—(he who did all this), His Excellency the illustrious overlord Wira Kālinga Lankeçwara Apratimalla

Niṣṣanka Malla Parākrama-bāhu, was pleased to salute the relic from this house

151 Stone seat at Rankot Dāgoba His Excellency, the illustrious overlord Sangabo Wirarāja Niṣṣanka Malla of Kālinga, —who restored peace to Ceylon, and brought it under one sceptre (umbrella),—who remitted five years' taxes for the people of Lankā afflicted by the unbounded taxation of former kings, and by yearly giving five times his own weight in metals, and much property, including titles, villages, slaves, cattle

and gold, and jewels, and clothes, and ornaments, made them happy,—who for ever remitted royal dues;—who even in the woods and difficult places rendered living things secure,—who at home and abroad built many resthouses and gave great largesses,—who travelled through the three kingdoms, and inspected all inaccessible and despised districts and lands;—who increased religion,—who from the lust of war went with his four fold army to Dambudiwa, and demanded soldiers, and when he did not receive the army harassed the princes of Coda and Pāndi and other places, and having looked at the rings and virgins they sent as gifts and put up pillars of victory, returned to Lakdiwa, and reigned with the ten kingly virtues —(He) used to sit on this throne made of a single stone, and was pleased to watch the work when he was building the Ruwanwelī Dāgoba.

152 Inner inscription on the stone seat of Kiriwihara.—His Majesty the lord Wirarāja Niṣṣanka Malla Kālinga Lamkeṣwara Parākramabāhu cakrawartti Niṣṣanka Malla in his glory, not hesitating in any way, surrounded by a four-fold army, went twice over to the kingdom of Pāndi

the general Lag Wijaya Singha having conquered Dambadiwa going down to battle, at this time the mother of the King of Pāndi being seized by terror (said) Let only our lives be spared, the kingdom shall be thine, etc.

152a Kaeligattu in the kingdoms of
Māyā and Pihiti blame and disrespect

being satisfied with rice and betel, not proud the lord
enjoying his share said People having got their own circle (?) in
fear of misfortune (B) we like, thus

having spoken he went twice over to the kingdom of Pāndi, raised the balance, took the queens, elephants, and horses of the king of Pāndi as tribute, went over to the kingdom of Soli for spoil and then back to the island of Lankā made the three kingdoms happy, visited the Adam's peak and other strongholds, His Majesty the lord of Kālinga Niṣṣanka Malla

153 Wandarupawihāra The king born from the Kālinga race, who went since two years round Ceylon, who saw towns and villages and several fortresses, strongholds in water, in marsh, and in forest, Adam's Peak and other fortified mountains like a ripe neli fruit in his hand, in ten directions, who established different resthouses in the three kingdoms, who

gave gold and silver ornaments to many poor people together with his queen's five people raising the balance, giving yearly five times his own weight, making unhappy people happy, happy people raising in the three kingdoms, uniting the three nikāyas into one, and made still more made the women of the harem salute the Ruwanwæli Dagoba Having pleased the working people, having made the kingdom of Pihiṭi like a lotus, having built the Ruwanwæli Dāgoba, having made the women of the harem salute the relic, having given to the people of Laṃkā that were unhappy through the taxes of former kings, gold and silver ornaments and much wealth, he gave orders to fix the tax for the first amunam at 1 amunam 3 paelas 6 maṇḍaras, for the middle one at 1 amunam 2 paelas 4 maṇḍaras, for the last at 1 amunam paelas 3 maṇḍaras.

156. Sāhasa Malla's inscription at Polonnaruwa.—The glorious Sāhasamalla, lord of the Siṃhalas, the head of the Kālinga dynasty, having come here from Kālinga, gave to the aged general who obtained for him the splendour of sovereignty over Laṃkā a great fortune, viz., villages, etc., and so fulfilled the parts of grateful men in sovereignty.

Descended from the unbroken line of Kālinga emperors who in the glorious line of the Ikshwāku family had reduced all cakrawālas under one umbrella, whom Śrī Goparāja had generated from the womb of the great queen Bahidāloka at Siṃhapura, celebrated under the name of Sāhasa Malla on account of his incomparable valour, His Majesty Siri sāṅgabo Kālinga Wijayabāhu after his royal brother called Niṣṣaṃka Malla, who formerly had gained royal power in Laṃkā had become an inhabitant of swarga, when like a number of stars after sunset, some kings had sunk and gone, when Laṃkā being without a ruler was placed in darkness like a night which has not obtained the rising of the moon, the ādigār of Laṃkā Lolupaelāekuḷu ābonāwan being himself endowed with excellent virtue, the qualities of a minister, as kulācara, etc., together with the ādigār of Laṃkā Lolupaelāekuḷu budalnāwan who, by his being intent on nīti had become his best friend (having said) a kingdom without a king like a ship without a steersman cannot last, like the day without the sun cannot flourish and Buddha's law without the wheel of order will become unsupported, moreover because king Wijaya having destroyed the Yakshas established Laṃkā like a field made by rooting out the stumps, it is a place much protected by kings from this very family; therefore the younger brother of king Niṣṣaṃka Malla who reigned here, having sent to Kālinga, (having said): "Let us protect the world and the religion," having persuaded his brother, having sent to Kālinga the chief Mallikārjuna who lived in that country, endowed with firmness in his loyalty, having invited (the prince), having fetched him with great pomp, having established him in Solt, in Kahakouḍa paṭṭanam (B), when they entertained

(him) with splendour becoming the future dignity of royalty having overthrown in two years the bad counsellors who having heard this thing not liking kings who powerful both for reward and punishment would protect world and religion desiring each their own government, made obstacles shining like the full moon when she has risen under a lucky constellation seeking their way on the ocean without obstacles having come having united Trisimhala under one umbrella, when 1743 years three months 27 days had gone since Buddha on the 12th in the bright half of Binera on Tuesday having been crowned under a lucky constellation having for this service unequalled by others invested him with the rank of a general and thinking To mothers who have got such children it is right to give superlative honour having given the name Lamkatilakamahadewi to their mother, having girded her with a golden girdle having given much honour (thinking) it is right that to all the fortune with villages and retinue which I have given to General Lag Wijaya Singa I have made it last as long as sun and moon exist future princes also (shall stick) because it is a duty of the kings to protect those who to every one do a service, not making obstruction, having it established in this way shall protect their family he was pleased to put up an inscription If seeing this king's friends ministers etc. should take by violence this said property they will become like low caste man crows and dogs Therefore such people as wish to protect loyalty shall protect all the property given to these

King Sihasa Malla revered in the world prays himself as protection of stout adherents, is the first law for kings therefore may the kings protect the family of the aged general who caused the ascendancy of the Halinga family together with the fortune

157 Pillar of Lag Wijaya Singa hit — General Lag Wijaya singu hit chief minister to Liliatti's royal consort Abhay Salamewan, who comes from the royal race of the glorious Ikshwaku family — in the third year (of the king's reign) having made a donation of land one yala for rice

barley (?) to the priests themselves living in the Ruwanpiya (ratnaprasada 'palace of jewels') which he himself built on ground from Anuradhapura for their case that it may serve for the four pratyayas and one yala to the caryalcre and one yala to the image house — the pain in hell which those shall suffer who obstruct this merit acquired from the offered

which shall last as long as sun and moon endure (literally sun and moon being the measure), shall be now and in all future (but) wise men who, having renounced covetousness hatred pride and not obstructing the merit, do may be pleased to share (the merit)

158 Ruanwaeli Dagoba pavement Southern Altar —

Abhay Salamewan

day in the second half of Acsala

sangabo Parakramabahu cakrawartti the lord including the

the lord in the eleventh

His Majesty Siri

princes protecting with the three gems
 resplendent the heap of prosperity in the bhaṇḍāra book
 surrounding the earth Wijaya and his mother Sumedhā,
 the goddess, and having made their brother lord of Laṃkā for
 giving things three people beginning
 with the King Duṭṭhaka, lord of the Ruanweli having
 heard of the exquisite honour done to it by many princes he was
 pleased to favour in an extraordinary way in
 different manners 8880 measures, by (giving) clothes
 having made an image of the caitya and having decorated
 it five yālas of rice, sixteen having
 decorated it with sweet smelling flowers, having adorned it with
 flags, banners, and arches, having offered, without interruption, a
 hundred garlands like the great ocean two
 thousand kalandas of camphor, having offered from cubit to
 cubit kaluwaḥ and camphor incense, including this, having
 offered many lamps, having given to the working people that did
 much work gold (1) clothes and to their wives
 clothes for wearing, and having made them satisfied, having . . .
 to the writers staying in the wiḥāra, to the
 the brahmins, the pasakas, the painters, the goldsmiths, the
 musicians, the tom tom heaters, the
 servants of the feast garlands having made
 them satisfied with gold, having given it to the terrace of the
 Ruanweli, having heard the Thūpawamṇa, having saluted
 those who recited the dhamma, having offered incense to the
 Thūpārāma and to the sacred bo-tree, having made the theras
 propitious by seven gaṇas (1)

159. Dondra I.—In the 10th year of His Majesty Siri Sanga
 Bo Parākramabāhu a cocoanut tope bought for a tumba (?) of
 gold to the Bhūmi mahā wiḥāra and to the image house, and
 200 cocoanut trees to the Lord Dewarāja. Let those who increase
 these gifts and uphold their continual inheritance, enjoy the bliss
 of release in heaven. Those who enjoy the fruit of these trees
 ought, from time to time, to plant seedlings. People
 who join into the same purpose should hold office.

160. Paepiliyāna wiḥāra.—Parākramabhuja, the lord of Laṃkā,
 the ornament of the family of the sun (says): I ask you, hear
 my word, the word of a future lord of the world (?). This law
 similar in the whole world is to be kept by you; this, the reason
 of my happiness, may produce the good in a merciful mind (?).

Parākramabhuja, the lord of Laṃkā, erects the celebrated
 wiḥāra called by his name having given to the
 pious people tanks and gardens and lodgings [and records this
 fact] by a stone-inscription.

In the year of Buddha one thousand nine hundred and fifty-
 eight, in the 39th year of the great king Ṣri Saṃghabodhi Ṣri
 Parākramabāhu, born of the Solar race, and a descendant of
 King Mahāsammata on the 15th day in the bright half of Maen-
 dindina, in the chief city of Jayawardhana, on his throne which

was erected in the adorned hall opposite to the palace called Sumangala, crowned with his crown and attired in his four and sixty ornaments, surrounded by kings, sub-kings, and ministers, sitting like the god Indra all the time, giving orders in respect of the affairs of the whole state in pursuance of the orders unto Sikuru Mudal one of the chiefs of the king's household, directing him to erect a new temple with a view to impart merit unto the queen, the king's mother, who had gone to heaven, an expense of 25,000 has been incurred at Paepiliyāna in the district of Pānabunu, to build ramparts, towers, image houses, halls, Bo trees, houses for the priests, dewales, resthouses, book repositories, flower gardens and orchards, with a view to its stability and prosperity. And this Paepiliyāna temple with all that belongs to it, with flowers, and trees, and ground grain, with terraces and troughs ten amunas in extent, including the ferries and the gardens, the tanks, behind the five yojanas

161. Waeligāma wihāra.—In the sixth year of the reign of His Majesty Siri Sangabo Siri Bhuwaneka bāhu, the minister named Kaḷu Parākrama having given wages to the workmen, having distributed the duties of the priests, having given in perpetuation the four pratyayas to the priests in the wihāra, and in order that the pratyayas might be given for a day to the reverend priesthood coming from the four directions, having given ten amunas (?) sowing extent of paddy field bought for gold, and a fruit-bearing cocoanut garden and ten slaves, and a yoke of oxen and lamps vessels with sprouts palankeens, pillows, large beds together with other things of this kind proper for the priesthood, it is proper for all good men who in future shall be, to maintain without dispute this wihāra improved by the king's family, which has been made to add merit to the revered King Bhuwaneka bāhu who brought me up, and thus to obtain the bliss of release in heaven.

162. Slab at Kaelani.—On the eleventh day in the bright half of Nawaya in the 19th year of his reign His Majesty Āri Sanghabodhi Āri Parākramabāhu the paramount lord of the three Sinhalas, sovereign lord of other kings, on whose lotus-feet rested bees of gems in the crowns of kings of the surrounding countries; whose fame was serenely bright as the beams of the moon, who was adorned by many noble and heroic qualities resembling so many gems, who was an immaculate embryo Buddha, and who ascended the throne of Laṃkā in the 2051st year of the era of the omniscient Gautama, the prosperous, majestic, sovereign lord of the law, who gladdens the three worlds, who is a forehead ornament to the royal race of Sākya, and who is the sun of the universe and the giver of the undying Nirwāna.

The king having considered that the wihāra at Rajamaha Kaelaniya was a holy spot where Buddha had vouchsafed to sit, to partake of food and preach his doctrines, inquired what works

of merit by way of repairs there were to be executed there, and having ascertained that the caitya and all other edifices were in ruins, incurred much expenses from the royal palace and assigned the task of accomplishing the work to the chief officer of the royal revenue and the minister Parākramabāhu Wijayakkonāra, who caused the execution of the plastering of the caitya and other necessary repairs and works; built a parapet wall of granite sixty cubits in length on the north, constructed a flight of steps with a stepping stone on the east; thoroughly rebuilt the Samādhi image house, the house of the snake image and the eastern gate of the same monastery and its flights of stone steps, the minor Triwanka house, the Telkatarageya, the latrine common to the priesthood and the east gate; repaired breaches and injuries, &c., of the Pasmahalpāya, the Saelapilimageya, the Siwurudāgeya, &c., and repaired various other breaches and other works in the wihāra. And after having accomplished this work thoroughly, (the king) thinking it desirable that His Majesty's royal name should be perpetuated in this wihāra conferred on the chief priest of the monastery the title *Çri rāja ratna piriwan tera*, and ordained that all who occupied the lands of the temples, those who served in the elephant stables, the horse stables, the kitchen, bath rooms, and persons employed in various other occupations, the Tamil and the Sinhalese and those who paid rent and who owned land, should give (to the temple) two paelas of paddy (measured) by a laha which contains four paelis for every amuna of sowing extent, and money payment at the rate of one panama for every ten coconut trees, and thus accomplished this meritorious work that it may last as long as sun and moon exist.

In obedience to the command delivered by His Majesty, sitting on the throne at the royal palace of Jayawarddhana Kōṭṭa in the midst of the nobles that a writing on stone should be made in order that kings and ministers in future ages might acquire merit by preserving and improving this work, I, Sanbas Tiruwarahan Perumāl, have written and guarded this inscription.

The boundaries to Rājamahā Kaelaniya are Wattala, Malsantōṭa, Godarabala, Galpotta, the stone pillar at Gonasena including the Uruboruwa Liyadda, the canal Rammuda aela, the Kessaketugala, the Waṭagala, Aesalapaluwa, the inside of Masurutōṭa of Diwiyāmulla, the boundary stone and the great river.

163. Dondra II.—In the year 1432 of the auspicious, revered, and correct Saka, in the fourth year of the auspicious Lord of Ceylon, the fortunate Siri Sangaba Sri Wijayabāhu born in the family of the sun, descended from the line of the royal, auspicious, and fortunate Mahāsammata, on the fifth day of the dark half of the month Poson, granting to the Nagarisa Nila temple in Dondra 20 amunas sowing extent of the fields in Nāwadunne and Pategama, and the produce of Batgama where the Atupattoo Aracci made the dam, having granted all this so that it should remain for ever in the same manner as the places bought for

money and now included in Parawāsara were offered to the god
Let all kings and chiefs and other ministers, and chief priests
and priests

164 Copper plate inscription—On the fifteenth day of the
dark half of the month of Pison in the 9th year of the reign of
the illustrious Emperor Sirisangabo sri Wijaya dhu, lineally
descended from the happy illustrious progeny of Waiwassuta
Minu, born of the solar race descendant of King Sumitra of pure
race lord of the three Sinhalas and of the nine gems (His
Majesty) by his royal command delivered while seated at the
new palace at Udugampola in the midst of all engaged in state
affairs, has granted a second time on the day of an eclipse of the
sun by way of a second (or confirmatory) grant on the terms of
a previous grant received from the court of Kurunaegala the
field Walala Palle Rerawala situated close to it the field Landora
Akata Diwela Kackulan owita together with villages money
trees jungles marshy lands fields owitas belonging to the
nilaya (?) of the two paelis of husked rice of Dombawala belong-
ing to Udugampola in Alutkuru Korle to the brahman Wendarasu
konda Perumal making arrangements for its protection so that
the grant may endure permanently In proof whereof I Sanbas
Makuta Weruna Wanipa Perumal have written and granted this
copper Sannas.

Good men do not eat rice left in clarity by good men, dogs
eat such rice, and although they vomit they eat it again Like
them if ye protect this grant given by good men you will
acquire merit in both the worlds

PART IV.

ALPHABETICAL LIST OF WORDS.

- Aka Amb. B. 17. Wandr. 15. Pāli: Akkha, the seed of the Terminalia Bellerica, used as a weight, comp. Rhys Davids ancient coins and measures of Ceylon, 14.
- Akala Hab. 7 Situlp. 3.
- Akura = Akshara Maled. Akuru Chr. 59.
- Akural = Sakkarālaya, Mah. II. 209.
- Akus = Añkusa, Ab. 53.
- Akussa = Ankuṣa, Ab. 367.
- Akrosa Her.
- Akman = Ākramaṇam, Gutt. 28.
- Akhandhawa, Dond. I. 23.
- Aga, S. S., I. 14, Gp. B. 2, 6.
- Aga = Agrahya, Gutt. 216.
- Agana, "Excellent," Mih. 10.
- Agam = āgama, S. S. II., 22.
- Agi = gini, K. J. 66; S. M. B. 2.
- Agil Nām. 132 Ab. 302 = agaru.
- Aṅga "horn" = ṣṛṅga, comp. B. I. 161.
- Aṅgula, Aṅguli, Mald. igli Gray 20, Canoe.
- Acanani—acatani, comp. acanagara or atanani Periyankulam atana and attāni, Tiss. 10.
- Aṭa "eight," Gp. A. 16. Amb. B. 45, aṭwak Kong. A 6.
- Aṭhāna, Kir. 1.
- Aḍa F. P. 9, aḍakkalam "½ kalanda," K. M. B. 12. kalam is the Tamil and Malayalam for Sinh. Kaḷanda, comp. Gundert's Dictionary s. v.
- Aḍu "less," S. S. I. 16.
- Aḍmana, Amb. B. 5, 129, 3, measure of capacity, Rhys Davids coins and measures of Ceylon, p. 20.
- Aṇasak, S. M. A. 22. = ājūācakra.
- Aṇḍu = sandāsa tongs.
- Aṇḍuwa = āṇā "Government."
- At = hasta, P. P. 40, S. S. I. 16, D. I. 13, Gp. C. 2, Wandr.
- At = ṣakta, Kāvya, X. 170.
- At = ātmā own, P. P. 22.
- Ataṭagal, 158, 14.
- Atatawū (?) Katugaha A 2.
- Atarana, Mih. (20) 5.
- Atarahi Angul (67a).
- Atiwasika Mih. (20), modern Atawaesi = Antevāsi, Gutt. 177, S. S. 50. comp. ātivasiṇiyā inscr. at Kuḍā No. 25, Burgess Cave Temples, p. 18.

- Atalı = Antara, Hab 3, comp Aetuļu
 Atin? Abhay, A. 18, Min A. 47, 53, B 16, Kaelig A 16, Katu-
 għr, A 11
 Atina = Antima Situlp 2
 Atimiguri, Mih (20) 16
 Atuk, Gp B 14
 Aturelu, P P 19, 40, Aturekac, Gp A 15
 Atula = Āṣṭritvā Ruanw D 22
 Atla, 'the palm of the hand,' P P 47, Maled atula, Chu 56
 Atwata (account) Amb A 56, Dondra (163) 18, composed from
 at = hista and watu = wastu, comp atapittu lekam in
 O'Doyle's sketch of the constitution of the Kandyan kingdom
 Asiatic Researches III, 202.
 Atwaeda, Profit, P P 22
 Atsamu, Amb A. 21, B. 4, 16, 33
 Attana = Sattapanni, Ab 555, 577, Mah 178, Nām 129
 Attāni, Mah B Kong C 13, W P D 11, C A S, 1870, p 31,
 Ing C 21, aṭanun Ing C 10, at sām Ing B 16, Minn. B 49,
 perhaps antosāni, see Childers, s.v. sāni.
 Ada = hṛida, K. J 50
 Adā = Adya, S S I, 22
 Adan = ādāna, Her
 Adāra, S S, II, 21
 Adawana, Gp, C 24
 Adahas, S S I, 22 = adhyāsa.
 Adinawū, S S I, 22.
 Adiyara, S S I, 21
 Ades, S S I, 22
 An = anya P P 42 D I 1, Dewanig 2
 Anajiwī Ganekandā (39)
 Anat = ananta, P P Gp A., 11, 13
 Anaḍuwak, Alw LXVI
 Anasak, S M A., 22 = ājūṣakra.
 Anā = Anūgata Kāvya, XIII, 76
 Anā = Anātha, K. J 42
 Anudda = Anut + dā
 Aniya, a. v aninawū, Amb A. 49
 Aniyam, S S I, 19
 Anu, P P, 39, Annaṭa, ib
 Anutara, Kır, 2
 Anun, 158, 6
 Anumowanu L V K C
 Anuru = anurūpa, Amb, A. 42
 Anurut = anvartha, S S II, 21
 Anusus = Āṇṇamsā, Ab 105
 Anusuruwim, S S I, 9
 Anuwa, "90," Alw 74
 Anoba = an + oba Amb A., 27, 30
 Anaengi, D I, 13
 Antarāya, L V K B

Andawā, 158, 9.

Andun = Añjana, S. S. I., 22.

Andun = Arjuna the kabook Nām., 120; Ab., 562.

Anduru, D. I. 4; S. M. A., 15; Gp., A. 12 = Andhakāra, Maed andiri Chr., 54; Gray, 15.

Apa, "our," P. P., 1; Gp., B. 7.

Apawat, "Neglected," Gp., A. 20.

Apiriyat = aparyanta Attanayāla (124); D. I. 1; Dewanagala (135).

Apulana, Amb., B. 53.

Aba = Sarshapa.

Abatara = abhyantara, Tiss, 6; K. J., 52.

Abarana = ābharana, Ruanw, D. A., 13.

Abiya extinction, Nām. 55; K. J., 228.

Abiyasa, "Near," Nām. 240; K. J., 164; Abiyes Neighbourhood, P. P., 3.

Abaeā, not connected, Amb., A., 19.

Abramsara = abrahmacaryā, Her.

Abhinna, P. P., 16.

Am = ambā "mother," 158, 3.

Amuṇa = ammaṇa, Wandr., passim.

Amaṇa = ammaṇa, Hab. 6.

Amisha, P. P., 14.

Amuta Kōṭṭa (166).

Amutu, Astonishment, Nām., 69; Kāvya XI., 29; Alw. XXXI.

Amuttā, Strange, Sub., 125.

Ameta, Hab., 1; comp. aemati.

Ametiya, R. D. I. (21).

Ambulu, D. I., 13; Wandr., 4; F. P. A. 21.

Ambuwā, wife, 158, 14, Maled. abi Chr. 71.

Ambhayācala, Mah. II., 75.

Aya taxes, Amb., A. 52; D. I., 7; K. M. C.; Wandr., 13; Her.

Aya = Samahara Gutt. 122; Gp., A., 16.

Ayagannāyaka Kael (157).

Ayati, P. P., 39, Wewelk, 13.

Ayit = Adatta, S. S., 35.

Ayiti, "Slave," Ab., 870 = Āyatta, nyikaraṇa (mist. for ayiti karaṇa), P. P., 42.

Ayadama, Gp. A. 5 comp., ayadamanawā, "to win," and ayadum, Nām. 181.

Ayadina = Āyācana, K. J., 79.

Ayal = acala, Nām., 107.

Ayin = adinna, Her.

Ayunu = Aguṇa, S. S. I., 10; P. P., 49, Her.

Ayura = Ākara, S. S. I., 5.

Arak, Mah. A.; Act. B., 12; Amb. A., 32; Ruanw. D. 30.

Arug, Gp., A. 2; Arakkaemiya, cook Abh., 464.

Araba Gajabāhu (5).

{ Arā = - rūḍha, S. S. I., 22.

{ Aranawā = āruh, Maled. arang Chr., 65.

- Aramuna = Ālambhanam, Pūi Ārammanam Kāvya, XIII, 47,
 Sub, 127
 Ariki, S B M A, 5, B 1
 Arunu, S S, II 21 = Arūḍha.
 Arunukarae, S S, I 1
 Arub = Ārāma Amb A. 18, 46
 Ala = Sālaka, Ab, 94?
 Alu = daemu Gutt., 121
 Alut = Anukta, S S, I 22 145^b 5
 Aluyama, Morning, Abh., 12, Nām, 45, Kāvya, XIII, P P, 31
 Aluwa = Aloka, S S 1, 22
 Aleyawawi, Situlp, 3
 Alepa, P P, 16, Comp Avalepa or Ālopa
 Alwāgena, Alw, LXVI, Nitinigh, 10
 Awa, Dondr
 Awagun, S B M A, 1
 Awamidi Tiss 5
 Awata hole Amb A., 52, Palī āwāṭa, Pī ado, Hem I, 271
 Awan Ingin, B 22, Gp, A, 20
 Awaya Ruanw
 Awayawa, "hmb," Sub
 Awawāda P P P, A., 32
 Awasa dwelling Amb A, 15, Her
 Awawiseniya, 'the dark half,' Dondr (163) 11
 Awasan, end Amb, A., 57
 Awalawīya, P P, 40 cf lawae
 Awā = Apāya, Gutt 9
 Awīya = Avyaya, S S I 207
 Awisilu = Ayudhaçikhā, Gutt, 106
 Awut, Kaelig, B 20, Katugaha [B 11, 145^b, 13, Awud Mah D,
 Amb A., 11, from āpta comp āvido Hoernle 63 and aewidae
 Awunu = Apana, 'Market,' Gp, A., 20, Rambha W A., 7,
 Gutt, 117
 Awuru, "embankment," S S, 23
 Awurudu "year," Rank D, cf hawurudu.
 Awul = Aggala, Abh, 98
 Awuwa = Atapa.
 As "horse," Nam, 195, K. J, 187, Kaelig, B, 15, Katugaha,
 B, 5, Maled as Chr 57
 Asatī Wādīgāla (69), Sandag, C, 2
 Asa = Aṣā, S S I, 14
 Asapuwa = Upassaya.
 Asam = aama, L P, 7.
 Asanaka Sandag C
 Asal = Āsanna
 Asala = āçrayaladdha Paraw, 149 = Ācarita, S S, 22
 Asawal = Asuka, Mah II 320, comp zig a-un Mīl, V. 9
 Asā "having heard," S M B 2, Ruan D., 23; 158, 6
 Aswā, Kael, P P, 23
 Asuri = Aṣcarya, K. J, 68; J P accheta.

Asū eighty, Gp., C. 2; 158, 7.

Asū = Sparça, Gutt, 96.

Aseki = Asankhya, Gutt. 45.

Asna = Asana, Her, K. J., 70; Gutt., 75.

Asālehi Katugaha, A. 13; assala, "horse-stable," Kael.

Ahara, P. P., 26, "food."

Ahas = Ākāṣa, Gp., A., 7.

Āḷi, Sandagiri, B. 1, 2, (23).

Ālu, Ashes, S. S. I., 22; maled. huḷu, "blaze," Chr. 48.

Ā = Āyus, S S I 1.

Ā = ādi, Amb. A. 15, or ayiti A. 50.

Ā Mah. B. comp. ākappa for akepa corrected by Senart in the edict of Dhauli IV., Journ. as. XVI., 228.

Ā Partic. of enawā, P. P. 29 (?)

Akaemiya = ādikarmika Milindapañha 59, principal workman
Amb. A., 20, B. 3.

Āta, P. P. 46.

Āturayan, 129, 7.

Ādi, Wandr. 4.

Ābonāwan, S. M. B. 20, comp. Bonāwan, W P. B. 11.

Āmi = Ayemi, Gutt. 164.

Āleyak = ādilekhaka, S. B. M. A. 4, 5, B. 1.

Ārogya, K. M. O. 11.

Āwiwu, 158, 19.

Āwū, belonging Amb. A. 15, 50, 53.

Asāwa, "hope," R. D. 67.

Ikut, Amb. A. 19. Dewanagala, 2. D. I. 1 = atikrānta.

Ikbittehi, "Afterwards," P. P. 34.

Ikman = atikramana, P. P. 33.

Ikmae, R. D. 5; S. S. I. 1, Rank. D; Wewelk. 39; Amb. B. 58.

Iṅga, desire, S. S. I. 1.

Iṅga, waist, Nām. 161. Ab. 271.

Iṅgi, sign, Gp. C. 8.

Iṅgini = Hingini, the clearing nut, S. S. I. 22.

Iṅguru = ṅringavera, ancient hinguru. Mald. inguru Chr. 56.

Pāli singivera, Ab. 459.

Iti = iṣṭhā, vīra, or iṣṭhā, Kō. 434, Kāvya. X. 138.

Itā, P. P. 46, Ch. II. 10.

Iti = strī, S. S. 59.

Itin, "then," K. J. 120.

Itiri = Atirikta.

Idin, Gp. A. 15.

Idimenawā = uddhmā, Pāli uddhumāyati.

Idiriya = Avidūre, Gp. A. 8. Waeligama (161).

Iduwael, sugar-cane, Nām. 128. Ab. 555.

Iduhu = iḍḍhi, S. S. I., 22.

Idūrā, Gp. B. 7.

Idda Jasmin, Ab., 574, 576.

Indi, straight, S. S. I., 22.

Indi = kharjūra, the date tree, Nām., 137; Kāvya. X., 188.

- Induwara, "blue lotus," Nām, 91, K. J., 200
 Iṣṇu = utpaṇṇa, S S I, 14
 Iṣṇenawā or iṣṇenawā = utplu, "to float"
 Iṣṇadā, Gp A., 3, Amb A. 2
 Ima = Sīman, comp sīma, Amb B 55
 Imbinawā ✓cumb
 Imbul = Sālmah, Nām 122, Ab 565, J P Sambāla.
 Iṣṇa, "to go," Amb A. 11
 Ira Sun Mald 1ru, Chr, 54 = Sūrya
 Iṣṇa, P P 20, 21 = iṣṇā.
 Iṣṇa = ṣiṣṇa comp hihila.
 Iṣṇaṣṇa = iṣṇaṣṇa, Ab 56
 Iṣṇa forest, Gutt, 106, Nām, 110
 Iṣṇa, Gp B, 15
 Iṣṇanāṣṇa = ullap, to ask, Wewelk., 40
 Iwada = Atiṣā, Ab, 586
 Iwasanawā, to bear
 Iwura border, K. J. 87, Kāvya X., 167, cf awuru
 Iṣṇaṣṇa, Mald 1ṣṇaṣṇa Gray, 20, cf hīsa
 Iṣṇa, Mah. A., J C A S 1879, 25
 Iṣṇa = utṣṇa Amb A., 19 later iṣṇenawā, "to spill," comp
 J P 10ṣṇāṁ Bhag., 299
 Iṣṇana = Iṣṇa, Gutt, 240
 Iṣṇu, Gp A., 6
 Iṣṇa = Uṣabha, Abh., 196
 Iṣṇawā, S S, 52
 Iṣṇawā, ✓ sic
 Iṣṇa = ennata, K. J., 71
 Iṣṇa = ṣiṣṇa, arrow, Nām, 205
 Iṣṇa, lead, Pāli tipu = trapu Jit II, 296, Mod Sin tumbu.
 Iṣṇa, sow," fem of hūru = ṣṇa.
 Uk = ikṣhu, sugar, Hem I 95, Sub, 128, ugu Parāwis. 107
 Ukaṣa = utkarṣa pledge, Amb A. 46, B, 57, Nām, 231
 Ukunā = yukā, Kāvya XIII, 40, Pāli Uka. Maled ukunū
 Chr, 59, comp the other forms Pischel Beitr III, 241
 Ukula lap = Ukkuṭa?
 Ukkantūta, R D, 16
 Ukkusa = Ukkosa, Ab, 637
 Uganawā, S S I, 14, P. P., 24
 Ugabā, S S I, 22
 Ugu, "Taxes," Tiss, 5
 Udanga height, Nām, 241, Kāvya XIII, 51, comp Maled.
 udu, "sky," Chr, 67
 Udaesi, Amb A., 39 = udwaesi, "the upper tank"
 Udgala, "the upper hull," Amb A., 34
 Ut, P P P, 38
 Uṭṭika, Mah R, (6)
 Utu = ritu, Mayil. A., 20, Hem I, 131
 Utum, Gp A., 2, 4, S L 10 = Uttam

Uturat, D. I., 1; Dewanagala.

Uturu = uttara, Gp. C., 2.

Utulen, Gutt., 66.

Utsima, Gp. C., 4.

Utta, "first?" D. I., 7; Gp. A., 16; Wandr., 14.

Udapa, D. I., 3.

Udaw, "assistance."

Udahas, "displeasure," Nām., 70; Kāvya. XIII., 50 } Alw. 38.

Udā = udaya, S. M. A., 15; Gutt., 118; K. J., 369.

Udāgal, P. P. P., 12; Gp. A., 12.

Udu, S. M. B., 22; R. D., 38; Her.

Udaella = Kuṭṭāla, intermediate form hudali Coṃ. to Mah. 75, 16.

Un un, Gp. A., 12.

Unu slight = Pāli ūna less S. S. I., 1, Amb. A., 28; S. L., 11.

Unu hot, Maled. hung fever Chr., 54.

Undun = Pāli Uddhanam furnace, Ab, 64, 455 = Uddhmāna.

Unnimu = Unnampha, Gutt., 145.

Upadawā, "to produce," 158, 22.

Upan, Mayil. A. 13; Gp. A., 14 = utpanna.

Upaeni, Amb. B., 21; S. B. M. A., 2 = Upāni, Amb. B., 9, see the foregoing.

Upūraṇa = utpāṇanaya, S. S., 59.

Uyuta, Tiss., 10.

Urāḷa, S. B. M. A., 4.

Ururu = Rudhira, K. J., 90; ruhira, Jāt. II., 276.

Urehi loc. of uras, Gp. B., 1; R. D. I., 2; Mayil. A., 15; Thūp. L. P. III.

Ularu, Nām., 237 = udāra, Pāli uḷāra.

Ulindu, Nām., 37; Kāvya. XI., 13.

Uliwawi Alutg.

Ulu, star, K. J., 95; Nām. 39. Pāli uḷu Mil. 178.

Ulupaenge, bathroom, Kaelani (162).

Ulorilu, K. J., 95.

Ulaengi, K. J., 68.

Uwadāna, C. P. (172).

Uwaduru = upadravya, danger, Gutt., 196; Nām., 201; Kāvya. XII., 7.

Uwanisi, Mayil. A., 21; old Aorist from upaniṣi (?).

Uwam = upamā comparison, Nām., 229; Kāvya. XII., 22.

Uwamaenwaeyi Kaelani (162).

Uwasa = Upadesanā, Kāvya. X., 135.

Uwasu = Upāsaka, S. S., 57.

Uwārana, S. S. I., 15.

Us high = ucca, Her.

Usab = Pāli usabha, "bull," Amb. A. 1. Dewanag. 3; Wewelk., 1.

Usu Abhay. B., 9, comp. pura usin, Nitinigh, 5.

Usuranawā, S. S. I., 1.

Uḷu = Iṣṭikā, S. S. I., 22; Amb. B., 45,

Uluwaduwa, bricklayer

Ūra = çūkara

Ul, spring of water, S S I, 1

E, S S I, 6, 14

Ek Mahak D, P P 4, 13, 26

Eka, S S I, 5, 13, II. 21

Ekunsaliswana Kōtta.

Ekolos, 158, 1

Ekkusa = Skt Ekaṣas, "one by one," Amb A. 16

Ekbitteti, P P, 33, cf ikbitteti

Ekwae, S M A., 19

Eksewae, Maha D cf J C A S, 1879, p 27

Eda, S S I, 1, S L, 13

Ennata, Gp C, 12

Enwā a verbo enawā, Amb A, 58

Ebandu, P P, 40

Ebū a verbo obanawā, to press, 158, 14, S L, 14, cf obanawā

Ebana (to peep), P P, 37, emae, S M A, 13

Erenawā, S S I, 22, "to sink."

Eladena, "cow," Ch II, 14

Elipata, "threshold," Ab, 33

Elibaesa, K. J, 69.

Eliya = Aloka, light, Ch II, 15, Sub, 127, Māld Alī Gray
15

Elwan a verbo ellawanawā, Wew, 14

Ew, like P P, 50, 46

Ewa, P P, 21

Ewu, D I, 15

Ese, P P, 50

Ehi, S S I, 6, II, 21, P P 14

Lheyin, P P P B, 3

Elabae, P P 15, 40

Elacbae, P. P, 32, 46 } = Avalamb

Elawā, D I, 16, Gp B, 19 A verbo elāwenawā Māld
eluwang, Chr, 57

Elu "goat," = edaka I, 22, Kāvya XIII, 41, Wewelk, 25, 30

E, S S I, 13, S L, 13

El = elā cardamon S S I, 1

Okūwas = Ikshvākuvaṃṣa Amb A, 1, Dewanag 2

Oṭunna, Nām, 48, Ab, 283, K J, 134, comp woṭunu

Oṭpūma = çiyaripūma, Paraw, 146, comp hot

Oṭap, sname, Gutt, 200, Nām, 71, Kāvya XIII, 50, Palī
ottapī Mahāparinibbānas 7

Oṭamanawun, Amb A 56

Oda = ojas, S S I, 22

Onī (taenre) = āpana (?) Amb A 27, Nītinigh 5

Ouī, Amb B 25, Gp C 21, Min A. 54

Opa = çobla, S L 14, Gutt. 18

Obanawa, to press, K J 73 cf Ebū

Obala = durbala, S S 63

- Oya = Srotas Alw. 78.
 Oruwa = Uḍupa, Maled. oḍi Chr. 48.
 Olu head, S. S. I., 22, S. L. 14.
 Owā = Avavāda, Kāvya. X. 118.
 Owun, P. P. 11.
 Osap course, Ab. 238 comp. osā = avacyā Pischel Beitr. III., 238.
 Osu = oshadhi, Nām. 157, Kāvya. XIII. 78.
 Ohiya, Nitinigh. 6.
 Olkaemiya, Amb. B. 10 comp. Upham, Sacred and historical books of Ceylon, III., 350.
 Ōnā, S. S. 1.
 Ōwiṭa, J. C. A. S. 1873, p. 78.
 Aekaya = Aūka, Ab. 41.
 Aekilī = Sankucita chain Kāvya. X. 153, Nām., 196.
 Aekeka, 129, 5.
 Aekma = Ākramaṇa Kāvya. X., 129.
 Aegāe, 158, 12.
 Aēṅgili = aṅguli, Gp. B. 17. 151, 4.
 Aēṇiya = Aṇutara, S. S. II. 53.
 Aet interior P. P. 27, 44.
 Aeta elephant Kaeligatta, B. 14, Katugaha B. 5. Maled. eddala ivory Chr., 58.
 Aeti, Gp. A. 10, B. 5, C. 4, K. M. C., 3 ; C. P.
 Aetiyawun, P. P. 33.
 Aetili, K. J., 138.
 Aetirili Nām. 174 = āstarāṇa, Kāvya. X., 175.
 Aetuḷu, Amb. A. 21, 22, L. P. 1, Nitinigh 4, Wewelk, 45 ; 158, 2, 16, Mald. etere Chr. 57.
 Aetwehera = Hatthiwihāra, Amb. A. 10, comp. Aetkus and Aetkanda Mah. II., 38, 82.
 Aetta, owner Ab., 495, Aettawunṭa L. P., 8.
 Aettawun Kaeligatta, 15, Katugaha, 11.
 Aettala, elephant stable, Kaelani (162).
 Aeda, crooked, Ab. 97.
 Aedagana = ākarṣaṇa, Kāvya XI., 5.
 Aedahiti, confidence, S. S. 33.
 Aedahili = aṇjali Gutt., 478. Kāvya XI., 13. S. S. 31.
 Aeduru rock = adri Nām. 107.
 Aeduru = ācārya, Amb. B., 39, 44. P. P. 32. Maled. eduru. Chr., 65.
 Aedurima, Her.
 Aedaerum = Ajjhāyana, S. S., 22.
 Aenda = çayana, Nām. 176. Ab., 308. Maled. edu Chr. 66.
 Aep = aṇhe Wewelk. 8 ; Ing. B., 14.
 Aepa, Security, Amb. A., 24. Ab. 532. Wewelk. 30.
 Aema, C. P., cf. Haemae.
 Aemati Kottā (160) = āmātya.
 Aemaduma sweeping, Nām. 233, cf. haemacndae.
 Aembarini = āvrittawī, Gutt., 69.
 Aemburaella = Ambātaka, Ab. 554.

- Aembul = Ambilla, Mah, II, 49
 Aera = tyāgakoṭa, Gutt, 20, cf haera.
 Ael, for al cold, S S, 15
 Ael = ṣāh, Kāvya XII, 68, Rice
 Aelawā = āhṅanaṅ koṭa Kāvya X, 138
 Aelum desire, Nām, 73 Kāvya XIII, 5
 Aelup word, Nam, 59 Kāvya XIII, 57
 Aelenawā = āh
 Aewidae, Gp B 9, cf awud
 Aewila = pryaṅlita Kāvya X, 122
 Aewaet, P P 28 = āpatti
 Aesa Gp A 8, comp Maled aesiya Gray, 20
 Aesala the fig tree Nām, 119, Ab 552
 Aesala = āśādhā, 158 1 Ab 75
 Aesi = Akshita Kāvya X, 158
 Aesū 158, 21 cf asā
 Aelṛ = ālaya Pṛaw, 184
 Ael, Channel Rāmbhaw, A 7, Gp A, 20, S M B 3, cf
 dīgael = dīghālikā Mah. II, 212, Nam, 91, dīnsāroda-
 kabbhaga (moiety of the abundant water of the canal of
 irrigation) Mah. I, 221, and II, 195, Jāt I, 336, S S 22
 comp aleyawawā
 Aeli Painter, Amb B 13
 Āepā, Gp A, 6, C, 19, Amb A, 2, Mah 50, 25, L P 4
 Kaharā, Gp A, 8
 Kakuluwā J P Kakkhada = karakaṭa, Pischel Beitr III, 251
 Kaga = Khadga, Gutt 105, comp kaṭa.
 Kaṅgawānā = Khaggawānā, Ab 84
 Kaṭa (see Katayuta) P P 33, 43, &c, cf kaṭae
 Katayuta duty R D I, 18 bis, 29, P P 27, 37
 Kaṭu = kuṭhara Amb B, 46
 Kaṭu = Kaṇṭaka, "thorn" D I 9, Ab, 366
 Katukaranda Ab 566, 579
 Katukohol Kael (162)
 Kaṭudorawāta, Mah II 245 = kaṇṭakadvaravāta
 Kaṭussa = Kaṇṭaka Ab 86
 Kaṭae lter Kata, Gp C 7, 11, 20, Amb A, 8
 Kada, R D 23
 Kadala = Kalaya Ab 451
 Kadagoshthi bazar council L P 8
 Kana, Blind, Gp B, 4, 7
 Kana, Thūp III, 4, D I, 9, Galāndawāla (138)
 Kanawaya Galwāna (10)
 Kanawā to eat, comp khāna Hāla 2, 664, Khāna, Hem IV., 22
 Kanaka = ganaka Hab 5
 Kanamaenduriya, P P P 51, Nām, 145
 Kanawaenda P. P, 26 (widow ?)
 Kanu (kanu S S CLVII) S M A. 24 = khānu khānu
 Kanae, 'embankment' Amb B 55 Hab 2 cf Kana
 Kantaka, R D I 15, Gp A 22, Maled. kanu (1), (2)
 Kanda gruel Amb A 12, cf kaenda

Kandapaḷā, Wewelk, 10, 12.

Kandu, "itch," Sub. 129.

Katara, rough road, Wewelk, 36; Gp. A., 9; Nām., 98 = Kantāra.

Katā = Kathā, K. J., 74.

Kati, 3^d pl., of kanawā, C. P. (172).

Katikāwa, P. P. 18, 49, 50.

Katu = Kratu, Amb. A. 31.

Katuru = Kartar Nām, 281; Maled. Katuru Chr, 65.

Katthina, Gp. A. 23.

Kadaḷi, "Flag," 158, 10.

Kadima = Kāntimat.

Kaduru, "Dates" Mald. id. Gray, 17.

Kaduragam = Kaddāragāma, Mah. II., 195.

Kado = Khajjota, Mah. II., 345; Nām., 145.

Kan = Kaṇa, S. S. I., 6.

Kana, "embankment," Amb. A. 27, cf. Kaṇae.

Kana, Abhay., A. 11 = Koṇa.

Kapatal, Mah. II., 209.

Kanā, gold, S. L., 16; Nām., 79, 83.

Kanda, "food," P. P. 32.

Kanda = Kshaṇa, cf. Keṇēhi.

Kanda, body, S. S. I., 16.

Kandawura = Khandhāvāra. Ab. 198; Sub. 127.

Kandula, "Tears," Nām., 263; Kāvya. VIII., 70; K. J., 133.

Kapanu, K. M. B., 12; Min. A., 50; Kaepiyae, Amb. A. 50; cf J. C. A. S., 1879, 21.

Kapu = Kappāsa, Ab. 797; M. G. Kāpusa, O. kapā, Beames I., 318.

Kapuru, S. L., 16; R. D., 24; 158, 12.

Kapruk = Kalpavṛksha, Gp. B. 23; C. 21.

Kappil = Kambapil, S. S., 23.

Kabuḷ Amb. A., 52.

Kam = Skt. Karma, Amb. A., 23, 31; P. P., 21, 24, &c.

Kamas Amb. B., 41.

Kamānak Wewelk, 6.

Kamtaen = Karmasthāna, Mah. B, Amb. A., 22, 24, 50.

Kambur = Kammāra, goldsmith, Amb. B., 4; Mah. II., 258.

Kammānta, 158, 13.

Kammula = Kaṇamūla, Ab., 363.

Keraṇḍa, covered box, Amb. A., 21; B., 4; Mayil A., 19; S. L., 56.

Karaṇḍukam, Amb. A. 25.

Karaṇḍeya, Amb. B., 4.

Karan, Wandr., 9.

Karana, Maha. B., P. P. 17; Gp. A., 18; C., 6.

Karanuwana, Amb. A., 42, 43.

Karanuwaemiya, barber Ab., 508

Karaneyae, Gp. C., 24.

Karannē, Gp. A., 21.

Karanda = karañja Sub., 129.

- Karannā P P P. B, 16
 Karannāhu, Gp C, 6
 Karāya Gaj 2
 Karay Amb A. 5
 Karawani, Tiss, 16
 Karawawayi, Ruan D, 30
 Karawanta 158 13
 Karawā Wandr, 11, P P, 14, Gp A, 23, B, 10, 11 C, 12, 13, 158 13
 Karawu Waeligama (161)
 Karawuwara, royal revenue, Ab 355, D L, 4, Thup III
 Kari, Hab, 4, cf Kiriya
 Karihi Angul (67a), Sandag D, 3
 Karuna = Kāranā, S S I, 3, 8 Amb A, 25, P P 35 41, 46, Katugaha A 3
 Karuwā, Amb A. 47, Wand, 11 = Kāraka
 Karoṭu Hab 8, Periyankulam 4, comp dakuṭu
 Karwanu koṭ, Abhay, A, 8, Acc Pl of karuwa which see
 Kal Gp A, 24, B 10, 20, P P 24, 42
 Kala = Kalā, S S I, 14, Amb B, 56, Gp A, 16, 18, Wewelk, 17, 18, 22, L P passim
 Kalapanata, S S II, 21
 Kalamba = Kalāpa multitude, Nām, 148, Gutt 63
 Kalamba = Kalabhra, Gutt, 8
 Kalawa, thigh, Nām, 159, Ab, 276
 Kalāla mat = Kāṭa
 Kalu, blueness, Nam, 56, K J, 293, cf kalu
 Kalugal, Kael
 Kaluwaela, Nam, 132, Ab 302 = agaru Ruan D, 25
 Kaw = Kāvya, S S I, 1
 Kawuā Amb A, 18, mod kawuru, P P 9, 158, 19
 Kawaiayāt, Her
 Kawasa, K J, 51
 Kawuda = kapuṭa, S M B, 29 Nam 142
 Kawulu = Kapāṭa Nām, 104, Ab, 218
 Kawel lotus 158, 12
 Kasa Amb B, 53, and kaha Amb A, 42, = kashāyā yellow
 kasawa = kasāya 'sin' Abhay B 5, comp S S, 32
 Kahawunu, P P P A, 18, Hoernle, 66
 Kahawana, Wihāragalā (11), Galwana Kumbukwaewa, (63)
 Kahāy, S B M B, 3
 Kahi he made Nett (29), Ruan D, 11 (21)
 Kala = kṛtā Amb A, 14, 51, E P, (116) A, 22, 158, 7, 22, Wewelk, 31, P. P, 17, 18, Gp A. 3, 6, B 21, C 12, Min. A 46
 Kalāṅka, P P, 9.
 Kalandā (jewellers weight), Pālū kalandā Ml 292, Tamil kalam Amb A. 35, B 1, 158, 12, Wewelk, 17, 18, 22, K. M C, 2, Min A, 48

- Kaḷamha, P. P. P., 26.
 Kaḷawunṭa, D. I., 10; P. P. P., 36; Dond. II.
 Kaḷahū, P. P. P. A., 35.
 Kaḷu, Black, S. S. II., 21; cf. kalu.
 Kākaya, P. P. P. B., 12.
 Kāp = kalpa, Mah. A., Kong. A. 8, cf. wikap Nitinigh., 9.
 Kāpu, 158, 19.
 Kāyastha, L. P., 2.
 Kārikahi, Gaj. Mih. (20), comp. J. C. A. S., 1879, 7.
 Kāriya, C. P. (172).
 Kāla "eaten" a vbo kanawā, comp. East Hindi khāl, Mar khālā, Hoernle, XXXIX.
 Kiṭṭuwa = nikāṭa.
 Kīniyihī, he bought, Tiss. 5.
 Kīt, Nām., 61; cf. kiti Cunn. I., 80; kinti, 84.
 Kīṭayuga, the golden age, K. J., 65.
 Kītul = hintāla, Mah. II., 12, 50.
 Kīnihiri = kaṇikāra, Mah. II., 180.
 Kindayura, Gutt., 230.
 Kindara = kimnara, S. L. 18.
 Kindiwaela, Nām., 130; Ab., 581.
 Kipi, Gp. A. 7; P. P. 33 (in earnest).
 Kibi, Wewelk, 8.
 Kimidinawā, to dive; comp. kumuṭu and majita and kibidinawā, to awake.
 Kimbul = Kumbhila, Mah. II., 136.
 Kiya deed, Amb. A., 42; Gp. C. 4; kiyao K. M. C. 3; P. P., 49.
 Kiyata = kakaca, Ab., 528.
 Kiyānawā, ✓ kath., Amb. A. 12; S. S., 57; Maled. kiyawang, Chr., 64.
 Kiyannan, 158, 16.
 Kiyambu, hair; Nām., 167; K. J., 198.
 Kiyawuwa, Kaeligatta, A. 29; Katugaha, A. 23.
 Kiyā, Gp. B., 17; Kaeligatta (152 b) B. 8; Katugaha, A. 33.
 Kiyū (com. kīrtana) Amb. A., 10, 12; Gerund from ✓ kath. P. P., 23, 36; S. S., 57.
 Kiyāe, K. M. O., 3.
 Kirākirū, Amb. A., 51, 52.
 Kiri milk = Kshira.
 Kiriya = Kriyā S. S. I. 8, 21; Amb. A., 32; B., 2; Gp. B., 6.
 Kirīma, S. S. I., 10; S. M. B., 23; P. P., 13, 31, 37.
 Kirula = Kṛṣṭa K. J., 44; Nām., 168.
 Kirbaṇḍ pawu, Amb. A., 32, 34; perhaps = Giribhaṇḍa, Mah. II., 79; Lassen II., 991 note.
 Kilil = Kalīra, Ab. 549.
 Kiluṭu, R. D. I., 17; P. P., 8.
 Kīliti, impure, Gutt., 6.
 Kiwa, P. P., 26; Her.
 Kiwi = Lawi Nām., 140.

- Kis = kaccha, Nam, 162, Kāvya, XIII, 39; cf Kṛesa
 Kisa = kṛityā P P, 31, 47; Amb A, 10, S S I, 6, S L, 19,
 P P P A., 29, Wael, 7
 Kisiwak, P P, 38
 Kisum = Kusuma S S, 14
 Kihraael = Khadrīh, Mah II, 55
 Kihiri = Khadira, Ab 567
 Ki, S M B, 27, P P, 22, 23, 49
 Kipa, S M A., 14 = kiva (?)
 Kiwan, P P P, B 22 = Kāthitavān
 Kukus, doubt, K. J, 129
 Kudamayi, F P D
 Kudāsala, Mah A., dīnakudasalā Ingu A., 21, cf kuduhiel
 Nitinigh, 4, kaṭhināsala Cullavagga VII, 11, kūtīgīrasālī,
 ib V, 13
 Kudī = kuṭumbī family, Amb A 24 41
 Kudu, small, P P, 19, Nam 238, 15, Maled kudā, Chr 59
 Kunu = kunapa, Kāvya IX, 71
 Kudu = Kubja Ab 46
 { Kubukwaewa = kaḥudhavāpi Mah II, 188
 { Kumbuk, Ab 562
 Kumak, D I, 13
 Kumāṭa = kumarthayā.
 Kumāriyan, Gp C, 22
 Kumutu, diver S S 57 cf Kūmidinawā.
 Kumbu pot Gutt, 116, S S, II 21, S L, 19, Amb B, 28
 Kumbal = kumbhakara Amb B, 27, 28, comp Pischel zu Hem
 II, 8, Beitr III, 261
 Kumbura, "Paddy field, Amb A, 18 46, Galandā 10 (138)
 Kurā, dwarf Ab, 319
 Kururu, Gp A 8 (mistake for kururu) = Kharuru, Mah, 67, 41
 Kureh Mah A
 Kulā E P, Mayil
 Kulānu D I, 3
 Kulā wages, Amb A, 39, B, 55, K. M C, 1, Kuliyehi Wael
 gamā, Wewelk., 6, Maled kulā Chr, 70
 Kuluna = Karuna, S S I, 13, S L, 19
 { Kus=kucchi, Gp A., 7, Mayil. A., 12, P P, 26, Beames 218
 { Kusā Thup I, 4
 Kusaliyā, Wewelk., 11
 Kusum, Ruz D, 22, comp kisum.
 Kussā, (?) W P A., 10
 Kulul = Kutūhala Abh, 26, Kāvya, XI, 40
 Kulālā = kaṇḍhārī, Mald, kadura Gray, 20
 Kulū = kula, S M A., 16, 19
 Kekā, crest Nām, 146, Kāvya X, 210
 Kekumā, "crane" Sub, 138
 Keṅgulla = kutvikullā, Mah. II, 180
 Keṭu, chip S. S, 57

- Keṭeriyā = Kuṭhāri, Ab., 56.
 Keṇehi, instantly Gp. A., 9, 11; cf. Kanda.
 Keṇḍiya = Kuṇḍikā, Ab., 63.
 Ket = kshatriya, Gp. A., 16.
 Kenek P. P., 49.
 Kenekun Abh. A., 15; P. P. 29, 30.
 Kenera = kareṇu, female elephant Nām. 193.
 Kengi Alw., 74.
 Kenneyao Gp. C., 18.
 Kemina = kumina, Ab. 521.
 Keriyaḥi, Hab., 1; later kerehi Katugaha A., 3.
 Kerem, "I make," P. P., 9.
 Keremin, P. P. 14; P. P. P. A., 16; S. B. M. B., 2.
 Kerehi, P. P., 50; Her. cf. keriyahi.
 Kela, "saliva" Sub., 142; Maled., kuḷu, Chr., 68.
 Kelawara, end S. L., 80; Ab. 33.
 Keleṇa = kleṇa, P. P. 3.
 Kewul = kevatta, Mah. II., 55; Abhay. B., 8.
 Kesi = kuñci, (?) Ab. 222.
 Kese, P. P. P. A., 23.
 Kheḷ (H. kelā, B. I., 202) = kadali, Hem. I., 167; Sub. 129;
 Mah. II., 42; Maled. keu, Chr., 63.
 Keḷa = koṭi, K. J., 42; P. P., 25.
 Keḷa = kūṭa, in Samanēḷa q.v.
 Keḷi, play P. P., 38; S. L., 20; Gp. C., 13; Kaeligatta B., 16;
 Prākṛit kheḷa, Pischel Beitr. III., 253 f.
 Keḷe, S. S. II., 17.
 Kokana, red lotus Nām., 93; K. J., 144.
 Kokum = kuṅkuma Ab., 303.
 Koggalla = Bakagalluddhavāpi, cf. kos = koñcā Ab. 641;
 Koswālihinīya, Nām., 124; Ab., 569.
 Kocara = kovitara, kimvistāra.
 Koṭ = kṛtvā, Mah. B., Amb. A., 22.
 Koṭa, 158, 2, 4, 8.
 Koa = stoka Mah. II., 180; Ab. 862.
 Koṭaraekiya, warder of the granary Amb. B., 7.
 Koṭalū, P. P. P. A., 22.
 Koṭalu, "donkey;" P. P. P. B., 12; Alw., 70; Hem. II., 37.
 Koṭasa = koṭṭhāsa, limit Sub., 129.
 Koṭi, P. P., 3.
 Koṭu, Wewelk, 18.
 Koṭae, Gp. A., 2, 12; B., 27, 18; C., 23; L. V. K. B.
 Kot = kunta, weapon; Mah. B., Amb. A., 1; Wewelk, 1; Nām.
 280; K. J., 8; Hem. I., 116.
 Kota, spire, S. L., 21.
 Kotala, vessel with a spout Waeli, (161).
 Kodanḍa, Amb. A., 37; comp. Kāwi Oork. V. 4b, 1.
 Konda = koyinda, K. J., 96.
 Kopamaṇa = kim pramāṇa.

Kopīgnī, Gp B, 17

Kopul = kapolā cheek Nām, 165 K J, 133

Komaru, P P, 47

Komu, linen cloth Nām, 172, Ab, 297

Kolī = kula Tīss, 12, Kolpattī, Mah C

Kollī = kulattī, Subh 130

Kos = koñcā cf Koggāla and Kosāññhūniya

Kosbuk = Panasibukā, Mah II, 139

Kohala, secret things, Kīvy XIII, 15, Kaelāni v'guh, comp
kubhī in cave inser, Cunn, 103

Kol, "shrubs," Amb A. 50, K. M B, 4, Min A., 49 50

Kol clothes Amb B, 53, comp kola Nam, 137

Kolā = kuttham Ab 303

Kaelirī = karkatikā.

Kaekula, blossom Nām, 113, Ab 544, K. J, 124

kaekulā = kikkhalā, glare Mah II, 48, Nām, 42

Kaetagal, sugar candy, Nām 109, Sub, 144, cf galsini, rock-
sugar, and Mald lone akūu, Gray, 17

Kaedi, Gf A., 8, cf kaedū, Nām 24

Kānāhul jackal, Gp C, 17, Nām, 141, P P P B, 15

{ Kaet E. P A., 2, Dewanag, Nam, 187, K. J, 192

{ Kaeta = kshatryā, Mayil A., 1, R D I, 15, D I, 1, 9,
Gp A, 16, cf Ket

Kaetta, bill hook

Kaenda, rice gruel, Ab, 465 cf kanda

Kaendawā Gp C, 11

Kaendawuma, invitation Nām, 60, Kāvy X, 115

{ Kaenditi, P P, 32, 34, = kandi

{ Kaendaetta Nām, 142, Ab, 611

Kaepa, P P, 38, 43, comp kāpu, 158, 19

Kaepu, K. M B, 13

Kaepi, quake, S S 57

Kaepiyac, see kapanu

Kaebili = kavala Amb B, 48 cf sakkaebili, S S, 35

Kaemi, Amb B, 4, Mah C

Kaemikara, Min A, 46

Kaemaeti, Wand, 8, = kīma asti

Kaemaettawunṭa, D I, 16, Kaeligatta, 11, 23, Katugaha, 9, 18,
S M B, 31, S L, 21

Kaemaettamha, Kaelig B, 6, Katugaha, A., 31

Kaerana, passive of karanawā, Mah B, C A S., 1879, 31

Kaerae Amb A., 33, 38, 44

Kaerāe Mayil, A., 25

Kaeraewū Amb, A., 48, Wandr, 10; P. P., 12, L V K A.,
Wael 21

Kāla jungle = kāshta.

Kaeli = Kāyala Kavy X, 101

Kaelum = Kānti, K. J, 67.

Kaelae, S B M B, 4

Kaewo, P. P. P., 35.

Kaesa = Kaecha S. S., 53, comp. Kis.

Kaesumbu = kūcyapa S. S., II., 21.

Kūema food Mald. Keng.

Kācla = kiṃṇuka Mah. II., 244; Ab., 555; Sub., 130

Kriḍāwa Gp. A., 8, 10.

Garṇ Pl. of gaṅgā Kāvya. XI., 1.

Gaṅgā Gp. B., 2.

Gaṇa cloud, K. J., 47; Nām., 33.

Gaṇa = ghrāṇa Kāvya XIII., 37.

Gaṇanak, S. M. A., 13; Ruan. D., 10; cf., gannak.

Gar, S. S. I., 1; Mayil, A., 17; P. P., 31; Wewelk., 13.

Gatae Amb. A., 38.

Gatakuru cocoa-nuts S. S. I., 1.

Gatahunu P. P., 14; Gatahena P. P., 22.

Gātuwan = Gṛihitavān Amb. B., 57; Dondr. II., 7, 14.

Gattawun Thūp. VIII.

Ganawā to sing S. S. II., 21.

Ganit P. P. P. A., 23; Gp. A., 17; Wand. cf. Kaenditi.

Gantoṭa Mah. II., 212.

Ganda = gandha R. D., 25.

Gandakili = gandhakuṭi, S. S. I.

Gandamba = Gandharva Gutt., 131.

Gandewi Gutt., 108.

Gauwā P. P., 21.

Gannā D. I., 9; Amb. A. 28; B., 42; Gp. A., 16, 17, 18; B., 6;

C. 8; Wewelk., 8, K. M. C.

Gannak Amb. B., 5.

Ganmin K. M. C. 7.

{ Gam Mah. B., Amb. A., 50; Wewelk. 8; Gamaṭ Mah. B. D.

{ Gaemin = grāma village Amb. B., 28, Gp. B., 8.

Gamana P. P., 26, 27, (bis.); Gp. B., 10, 16.

Gamanwar errands Amb. B., 24.

Gamara (perhaps for gamarada) Dunum. II. (31).

Gal roof Amb. B., 11.

Gala = giri.

Galapanawā S. S. I., 2, 5, = ghaṭāpeti, to unite cf. gaelwīma.

Gawa multitude Nām., 148; Kāvya. X., 99.

Gawarā = Gawayā Ab. 616.

Gawuwayi Kaelig. B., 30; Katugaha B. 20.

Gawwa = Gāvuta (Gavyūti) Ab., 30; Ran. D., 26.

Gas Pl. of gaccha trees, Amb. A., 50; Maled. gas Chr., 70.

Gasagaesiya Amb. A., 38.

Gasannan, 158, 16.

Galawā R. D., 8; Thūp. L. P. III., 2; galawā Gp. B. 24.

Gāla = Gotṭham Abh., 29.

Gāwā Gp. B. 11.

Giju bird, Nām., 272.

Giṇuwa L. V. K. B.

Gini = agni Her.

Gūma P P. P. A., 19

Gīyā = gata

Gīrāwā = kīra parrot, S L, 23

Gīlan P P, 32, 37, Amb A., 11 = Skt. glāna

Gīli S M. A., 14

Gīlinawā to swallow

Gīlbuna Past P gīlhenawā to drop, S L, 24, Gp C 10

Gīlemin = gaelemin K. J, 13

Gīwisi Nām, 250, Kāvya X., 81

Gīwulu = Kapittha Ab, 551

Gīhi = Gīhim P P, 34, 44

Gūnen S M. A., 29

Guttasīlaka Mah II, 97, 98, 139 (Butilā)

Gum = ghosha S S, 24 K. J, 93

Gurulā S S I, 17

Guwānā = gagana

Ge = Gūha Amb A., 39, K. J 84, Mah B Maled. ge Chū, 57

Gedī fruits Alw, 77 = Gutikā.

Genen Gp A., 2

Genehi, 158, 20, Kaelani

Genae, having got, Amb A. 38; J C A. S., 1879, p 21, genao

Wewelk, 14, 30

Geta = Grantha Kāvya XIII, 16

Gettam, "weaving" S S 23, P P, 33 ?

Gedand Amb A., 37 com gīhadanda

Gedās = house slave, Wewelk, 22

Genae Wewelk. 10, Waelgamā

Genemī Alw LXVI Maled. genang and gendang, Chr, 69

Genwī Gp B, 2 D I, 17

Geri Mah C Abhid., 495, Wewelk., 25, Maled geri Chū, 49,
derived from √gur, "to growl," comp Gipsy guruv or Paspātī,
Pischel Beitr III, 237

Gela, young leaf, Nām, 112, Ab, 547

Gela = Grivā Kāvya X. 220

{ Gewanawā = Khepeti, and this from kshāpīyatī according
to Trenckner Pāli Miscellany, p 76

{ Gewā, P P, 31, 37, & gewambayī, Gp B 6

Gesika, K. J, 47, "house peacock."

Gehūla, Gp A., 19

Go S B M. B., 3

Goda, R D I, 27, S L, 24, comp gedīya B I, 336,
Hem II, 35

Godīgāma, Mah I, 248, II, 47, 67.

Gona, Gp A., 10, "having gone"

Gotanawā, √grath.

Godura = gocara.

Gon S S II, 21, Amb A 48; Wewelk, 25, 30 cf gono in
Trivikrama derived from √gur "to growl," Pischel Beitr III,
136, n as in ukunā.

- Gonā = Gokaṇṇa, elk.
 Gopolla herdsman Ab., 495.
 Gomu = Gulminī Kāvya. X., 99; Pāli gumba.
 Goyam = Godhūma "corn" Ab. 84; Beames I., 267.
 Goyā = godhā, Sub., 131.
 Goluwā, "dumb," Ab. 320.
 Golla, "People," Alw., 69.
 Gowi, "husbandman," Gp. C., 15.
 Gowikam, Amb. A., 48.
 Gowikulehi, P. P. P. 53.
 Gowu = gopaka Keeper, S. L., 28; Amb. B., 37.
 Gos = gatvā, Ruan. D., 5; Kaelig B., 10; Katugaha B., 1;
 Childers Notes II., 20.
 Goshṭhiya, L. P., 8.
 Gōmi Adorable, S. S. I., 12.
 Gaeta = Grantha.
 Gaetena = Ghashṭana Kāvya. XIII., 51.
 Gaṇḍahula "red worm," P. P. P., 50.
 Gāeni = Gṛihīṇī, D. I., 13; but cf. Mald. Angbaine, Gray, 18.
 Gāenun, 158, 16.
 Gaenīma, gaenuma, gaenma, genilla.
 Gaep = galbha, Gutt., 200.
 Gaem Amb. A., 37 } cf. Gam.
 Gaema Wewelk., 32 }
 Gaembura, Gp. A., 14; Amb. A., 52 = gambhīra mod jaemburu.
 Gaerahīṇī = Gṛihīṇī Kāvya. XI., 19. cf. gāeni.
 Gaerahum = Garhya, S. S., 35.
 Gael = Gantri Mah. C. Ab., 373; Aetawīra O., 20; Beames I.,
 336; Gutt., 114; Nām., 265.
 Gaelawīma deliverance, Alw., 84, from galawanawā.
 Gaelīma from galawanawā ✓gal.
 Gaellan carter, Amb. B., 48.
 Gaehaetu = Gharshaṇa grinding, S. S., 57.
 Ghaetiya, P. P., 46.
 Gherehi, P. P., 47; comp. ge = gṛiha.
 Caka = cakra Kir. 2.
 Caka Six, Hab., 4.
 Cajata, P. P., 16.
 Catari "four" Galwana.
 Catalisa "forty," Hab., 4.
 Catu, P. P., 24.
 Cada = Candra, Hab. 10; R. D., 16 (21); Situlp. 1; Mald. haḍu
 Chr. 60.
 Carita, Ruan. D., 5; P. P., 24.
 Ciwa, P. P., 46.
 Cudi Tiss., 3.
 Ceta = caitya.
 Ceta = catvar (?) Wādigala, etc.
 Caurāsi, L. P., 8.
 Ja = ca Kaikūwa, later da comp.

- Jaganāna Hab, 8
 Jana Amb A, 28, B 16, Skt tatsamā Sinh dena
 Janayan P P 44, Gp, B, 5
 Jaya 158, 17, E P A 16
 Jarasan, 158, 16
 Jarā, Gp B, 10
 Jita daughter Kaikāwa (13), Beng Jhī B L, 192
 Jinā Hab, 7, Situlp 5, Periyank 1, 4
 Jiwel Wages Amb A, 45, 53, cf diwel from ✓ Jiv
 Jisa = yācas, Nāgrikanda (97)
 Jiwatwana Ruan D 6 Gp B 16
 Jeṭu Amb A, 20, B, 2, 33
 Jeṭmawu Amb B 19 = Jyeshthamātra
 Jetawana, P P, 13
 Jaemburu = gambhūa
 Jabiya, Situlp comp tabanawā and tibiyac
 Jika = stoka Her
 Taem = Stambha Kael (162)
 Thera = Sthavira Kottarak.
 Didiya perspiration, Kāvy VI, 33 Maled di Chr 62 Hem I
 218
 Debara = budāra Mah, 194, Ab, 559
 Daehae having bitten Gp A, 11, Hem I 218
 Takul, Nam, 128, Kavy X, 190, Mald takuwū Gray 17
 Tāta, bank 'S L 29
 Tātuwa = pātatrā
 Tana "grass" B I 160
 Tatiya = tritiya R D (21) 16
 Tatu = Tatwaya K J 111
 Tada hard = stabdha Gp A. 9 S L, 29 Nam 242, Ab 711
 Maled tedu straight Chr 63
 Tana = Sthāna S S II, 21, Amb A 19, Maled täng Chr,
 63
 Tanatura P P P, 58, Gp A, 6, C, 15, 16 = sthānantara
 Tanpat R D 40, Gp B 1, P P P 8
 Tabana, Debelg, 4
 Tabamin Parawis 167
 Tabā S M B 24, Rimbhaw B 8, P P P A. 13, R D 19,
 Wewelk, 12
 Tabanawā S S I. 6, 13 16 18, cf tabiya, Maled tibeng to
 stop
 Tabawa = tadbhava S S I 6
 Tamatamā, P. P, 21.
 Taman L V K B cf tuma
 Tamā S S I, 14, Mayil A 25, Gp A. 11, C 9, P P 18
 Tamba copper Gp A 18
 Tambapātīe copper plate D I 11, Gp A 28
 Tamburu = Tammala Mah II 125
 Taram Kaeligatta B 28, Katugahā B 19

- Tarawaṇa = Atharvāna, Kāvya. V., 3.
 Tarahal, goldsmith, K. J., 171, cf. tulawaru Nām., 224, and talatara.
 Tari = thera, Tiss., 3.
 Taru star, S. M. A., 13; cf. turāe and tara Nām., 42; Maled. tari, Chr., 68.
 Tal palmtree, Amb. A., 50; Nām, 136; D. L., 10.
 Talatara = tulādhāra, Alutg. (52); cf. Tarahal.
 Talā, pond, R. D., 25 = Tadāga. H. talāwa, B. I., 240.
 Talāpiṭānan, R. D., 22; cf. tal.
 Taliyan, R. D., 24.
 Talolagāma, Amb. B., 22, 23.
 Tawa, Gp., C., 3.
 Tawaka, "Thrice," Tiss., 2.
 Tawana = Tapana, Ab, 751.
 Tawara, "daubing," S. L., 57.
 Tawarannā Ruan. D., 22; K. J., 65.
 Tawaramin comp. tawara in Aṣoka's edict IV. al Khlsi Journ. as. XVI., 233.
 Tawarayangen, 158, 5 (?).
 Tasama, S. S. I., 6 = tatsama.
 Tahawuru = Sthavira, S. S., 31.
 Taḷanawā, ✓ tāḍ.
 Tāk, Amb. A., 53; P. P., 49; Wewelk, 9.
 Tāwurunāwan Thūp L. P., III., 4. Gp. B. 15.
 Tika three Diy.
 Tinnun to grieve, S. S., 41.
 Tibiyae, Amb. A., 24, 25; cf. ṭabiya.
 Timbīri = timbaru, Nām, 120; Ab. 560.
 Tiyu = Stuti S. L., 30; Kāvya. XIII., 10; Nām., 200.
 Tiyuṇu, Gp., A. 8.
 Tira = Tiraskaraṇa Gutt. 230; tiraya screen.
 { Tirae firm Wewelk, 10, 14, 19; tiram R. D., 13.
 { Tiri Gaj. (5).
 Tiriṅgu wheat.
 Tirisana = Tiracchāna, Ab. 20; Her.
 Tireḷuwa goat, Ab. 502.
 Tilakāyamāna, Thūp, I., 2.
 Tili = Āstarana, Kāvya. VI., 43.
 Tisa, tiha = triṇṇat, P. P. 1; Tis Gp. Dondr.
 Tisāe, Amb. B., 30 (?).
 Tihiri, Silk, Ab., 43.
 Tiṭi = tushṭawi S. S., 71.
 Tiṭina = Tyāga, Kāvya., 19; Nām. I.
 Tuṭu = tushṭa, S. S. I., 13.
 Tuṇṇayā, "in three" Ing., A.
 Tuṇhi, P. P., 36.
 Tuti = stuti, G.
 Tudusa (I), Gp.
 Tun = triṇi, W.

Tunaka, Gp, A, 17.

Tunwan, L V K A, Wewelk 4

Tubu Maha, B, 145b 3, cf tabī, tubū, S M A, 15

Tumā, E P (cf tūman) = ātmā Pālī ātumā

Tumaha, Hāb, 7

Tumul exaltation Nām, 236, K J, 34

Tumbu = Trapu (Pālī tipu) Ab. 69, Maled. tūmaru, 'pewter,'
Chr 63

Turu tree, K J, 43

Turu till, Ch II, 10

Turāe = tārā Mah A, W. P A, 13; cf tūru

Tulābhīra, Wandr, 7; Ran D, 2, Gp, B 19

Tululī, "carpet," Nām, 171, tulute Kāvī XI 30, Maled
dūla, Chr 50

Tululī = tirīṭaka, Kāvī, XI, 30

Tuwara 158, 15, Nām, 129 (?)

Tuwarālā = tūgara

Tuwāk Māb, A. B, Amb, A, 15, 18, Aetawīra, D, 6,
145b, 2

Tusāwaewa = Tusāwāpi, Mah, 95

Tuhina, Gutt, 90

Tuḥula, Amb, B, 43

Tek, Amb, B, 2, Wael (161)

Tet Wet, S S I, 13; S L, 31, K J, 58, Kāvī XIII 39,
comp, Maled teming Chr, 71.

Teda = tejās, D I, 2, Gp, A, 9, Dewanag 4

Tediya = triyagat, S S I, 13

Tenne, S M A, 25, B, 4, 145b, 2, mistake for taenne

Tepulī, K J, 54, √julp tepul words, P P, 38, Nām 59,
Kāvī X, 113

Tema = Stutikarma, Nām, 256, Kāvī IX, 74, P P, 40

Terenawī, √dhar, cf Gipsy terāwa Mikl VIII, 17

Tera = tira, Nām, 279, K J, 196, S B M A, 4, Maled
atiri Chr, 48

Tera = sthāvira, P P, 11

Tel Od, Ruan, D, 24, Maled ten, Chr, 62

Telehi, from tala, P P, 6

Telkaṭāra Kael

Telba, "Ant," S S II, 21

Tewalī, D I, 21 = triṭṭaka, comp Walī

Tewun praise, Nām, 61, K J, 210, cf tema

Tesak = triṣaktiya, K J, 40

Telu (?) Rambhau, B, 7

Teles = trayodagī, Abhāy, A, 5

To, "thou," Gp, A, 10

Toṭa = Tirtha, Prīki tuha, Hāb, 192; Hem I, 104

Toṭawa = tittṭhya "heathen," S S 42

Todu = tūḍhaka Kāvī V, 21

- Tarawaṇa = Atharvāna, Kāvya. V., 3.
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 Tuḷu = tushṭa, S. S. I., 13.
 Tuḷuḷuayā, "in three days," Ing., A., 17.
 Tuḷhi, P. P., 36.
 Tuti = stuti, Gutt. 239.
 Tuduva (f), Gp. A. 11, cf. tudus = catuddasa.
 Tun = triṇi, Wandr. 5, Amb. A., 28.

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Tulabbhāra, Wandr, 7, Rām. D, 2, Gp, B 19

Tulula, "carpet" Nīm, 171, tulute Kavy XI 30, Maled
dula, Chr 50

Tululu = tiritaka Kāvy, XI, 30

Tuwarā 158, 15, Nam, 129 (?)

Tuwaralā = tūgwa

Tuwāk Mah, A. B, Amb, A, 15, 18, Aetwira, D, G,
145b, 2

Tusāwaewa = Tuswāpi, Mah, 95

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comp, Maled temang Chr, 71

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Tepah, K J, 54, √jūp tepul words, P P, 38, Nām 59,
Kāvy X, 113

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Teḷes = trayaḍaṣa Abhay, A, 5

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Toṭa = Tīrthā Prakā tuha, Hūlā, 192, Hem I, 104

Toṭuwa = tūtthiya "heathen," S S 42

Todu = tudaṅka Kavy V 21

Totaeni, sheet of water Gutt., 19.

Topi, C. P.

Tol = tuṇḍa; Mar. *tonḍa*, B. I., 227; Nām., 164; Kāvya. XI., 22; Hem. I., 116; Maled. Tungfai, Chr. 59; Hindi for Hoernle., 91.

Taekiya, P. P. P., 45, 47. a. v. takanawā.

Taegi = tyāga.

Taet = utsāha Nām., 74; Kāvya IX., 78., diligence.

Taeta = tantri, K. J., 117.

Taen, P. P., 40.

Taenakaṭa, P. P., 27.

Taenakaet (?) Gp., B., 14.

Taenaeka, P. P., 23.

Taenekhi, P. P., 38, 47.

Taenae, P. P., 29, Gp. A., 22; B., 22.

Taenū, S. M. A., 24.

Taepala = capala, Kāvya. X., 98.

Taembilitoṭa = Sanniratittla, Mah. II., 75.

Taera, Gp., B., 14.

Taeli jar Nām. 213; Kāvya. X., 144.

Taewi taewi, Gutt., 207.

Taewuli, taewul, "melting," Nām., 23; Kāvya. X., 220.

Taewili, Kāvya. XIII., 53.

Da = ca, P. P. P., B., 2, 10.

Da, S. S. I., 13, 14; Mayil. A. 1.

Dakapati, Hab., 6; Periyank, 3; Gaj. 4.

Dakili, Hab., 2.

Daku, D. I., 9, cf. Maled., dakkang Chr. 66; J. P. adakkhu Ks. p. 88.

Dakuṭu, having seen, Gp., B. 7, comp. Karoṭu.

{ Dakwana seyek, P. P. P. A., 34.

{ Dakwana lada, Nitinigh, 14.

Dakwā, P. P. P., A. 23.

Dagaeb, Amb., B., 50.

Danga ✓druh, Maled. dogu.

Danga = Jañghā, S. S. I., 16.

Danga = Cañca Kāvya. II., 24.

Data = Jyeshtha, Kāvya. I., 115; K. J., 68.

Daḍa, Quadruped, Wewelk, 19, 22.

Dana = Jānu, Ab., 742.

Dand Amb., A. 51; Wewelk, 21, 24.

Danduwama fining Her. S. S. 23; P. P., 50, 51, dandae, Min., A 47.

Dandu = dāru, "wood," Gp., C, 9.

Data = Jñātum, S. L., 33.

Dada tooth, bird, brahman = dvija, Maled. dai, Chr. 70; Nām., 147, 165, 178; Kāvya. XI., 18.

Dada = daddu.

Dada = dhvaja, Gutt., 181; Nām., 201, flag.

Dan = dāna, E. P. (116); Gp., B., 23.

Dana = Jānu.

Dāna win ✓ jī S S I, 6

Danāṭa 158, 4

Dānamhayī (let us conquer), Gp, B 21

Danasala Med (64), Rāj (65), Thūp VIII

Danawā, ✓dah

Dānu (Imp) S S I 6, dan II, 21 a v, dannawī

Dānwā, P P, 39, Gp, B, 15

Dānwū, E. P. A., 18

Dannā P P, 29 (vbo danawā) Maled dānnang, Chr 58

Dapana = dāpāna Nām, 177, Kāvī XII, 81

Dām = dharma, Her

Dama = dāma, Ab 70

Dhāmmakata Dond I, 26 (163)

Damīna, Amb, B 38, 39, 'devotee'

Damora = damodara S S I, 18

Damgamiya, Amb, A, 31

Damba = Jambūka, Nām, 141

Dambadīwu, Gp, B, 15, 21, D I 1, Dewanagala.

Dāmbadenti, Mah II, 320

Dāmbukola Mah. II, 180

Dar Amb, B 23, darae, Amb, B 24, S B M A 4

Darasāya funeral pile, Ab, 58

Daru = dārakā, "Son" child, Gp, B, 3 Rambhaw, A, 5 Nām, 153, E. P. A., 24, Kāvī XIII, 13, Actaw, Maled. darin Chr, 67

Dala, S S, 24, dālawaddhana Mah II, 244

Dalābuwa womb = Jalūbu Ab, 36

Dalāwittthi = dhāvalāwittthika, Mah II, 180

Dalī (?) Rambhaw, B 7

Daluwa = Jālī, Sub, 125

Dāwana (?) P P, 20, 32

{ Dawaspatā, Maha, D, Amb A, 55, B 1, J C A S, 1670,
p 29

{ Dawasjāwā, dāly P P 34, 35, dāwabaṭ, K J, 65

Dawasekin, Wewelk., 15

Dasa, "ten," Amb, B, 28, Mah A.

Dasa, "hard," R. D, 5

Dasa = dāsa, "slave," Amb, A, 41, 45, S M B, 22, cf das

Dasanawawanna, Abhay, A., 3

Dasapabata, Situlp (16)

Dasambul = dasabala, Kāvī I, 60

Dāswan E P B, 1

Dāskam service, S M B, 13

Dasna = darṣana, Her

Dassa = Daksha, Kāvī. XII, 79

Dahagab, Wandr, 12, P P, 43

Dāhān = dhāna, K. J, 132, cf dachāena.

Daham, Mayil, A., 17, Gp, C, 23

Dahara = dhārā, S S I, 22

Dahawūt, S. S. CLX., Amb, A., 16 = jahāti, to dismiss, cf. dachae.

Dahas thousand, S. M. B. 10., P. P. 4, 8, 9, 16; 145b, 7.

Dahasa slave fem. Dāehasi Nikinigh. passim.

Daja, "tusk," P. dāḍhā, Skt. damshtrā.

Dala, Mah. A., Kāvya. X., 121.

Dafadā, Gp. B., 24; C., 1, Maled. daidoji jaw, Chr., 58.

Dalḥa = dṛiḍha, Mah. II., 28.

Dā = Jāta, Thūp. L. P. III., Mayil, A., 15.

Dā = Jātaka, Kāvya. XIII., 33.

Dā = dhātu, S. S. I., 6; S. L., 84, Wandr., 9.

Dā = dāman, K. J., 308; Maled. dā, Chr., 68.

Dāgrāb, P. P., 32; 145b, 7.

Dānsatra, Gp., B., 22.

Dāni, S. S., 57.

Dāmā (?) 158, 17.

Dāwar days, Amb, A., 44.

Dāwalu, clothes, Nām., 173; Ab., 294.

Dās, "Slave," Wewelk., 22; F. P. C., cf. dasa, Katugaha, A. 6; Kaelig, A. 8.

Dās, "thousand," 158, 7, 11.

Di Mah. B., Wewelk., 14; 158, 14; cf. DI.

Dik = dirgha, Ab. 29.

Diga, length, Nām., 172; Ab. 295; Maled. digu Chr. 59.

Digantarayehi, Wandr., 4.

Digin Waeligama.

Digaeli = Digbālīka.

Diṭṭana = Adhishthāna Kāvya., 87.

Didi, S. S. I., 13.

Dinaka Tiss, 10; Thalagala (62).

Dinanawā, S. S. I., 8.

Dinamala Tiss, 18.

Dinami, Angul. 4 (67a).

Dinaye, C. P. (172).

Dini, Hab. 9; Periyank. 5; Wihārag, Situlp, 5.

Dinili, Hab., 9.

Dinuwamanā, "to conquer," Thūp. VIII.; cf. danambayi, Gp., B. 21.

Dimut "splendid," K. J., 51.

Dimbili = Dhūmrutva, Kāvya. II., 18.

Dimbul = Udumbara, Kōṭṭa (169); Mah. I., 47; Ab. 76.

{ Diy Water, Mah. B., J. P. daga or daya; Maled. diva juice,
Chr., 58.

{ Diya, S. S., 24; D. I., 10.

Diyat = Jagat, Gutt., 47, 218; S. S. I., 13 (tediya).

Diyaniyan, daughter, Gp. B., 24; Nām., 154.

Diyāluwā = Uddhāraka Ab., 71.

Diyae Amb. A., 7; S. L., 35; P. P., 27; J. (

Dīranawā, to decay.

Dhanda = Dandā Ab., 101; cf. Dhadu Ruan. D., 5, 15, Gp A., 19

Dilet, K. J., 44.

Diw = Dvīpa Aetw., A 7, P P., 14.

Diwa = Jihvā, S. L., 35; Ma'd. du Chr., 70

Diwakura = Dīpankara, S. S., 41

Diwana = Dhāvana Kāv., L. 4, K. J., 63

Diwi = Jitendriya Kāv., XIII., 38

Dwz lfe, Gp B 6: P P., 4, Diwa Gp A., 11, Her.

Diwiya = D pi, leopard, Ab. 611.

Diwinna Oath, Abb., 117

Diwunsk Kael (162).

Diwel, D. L., 5; Gp A., 19, cf. Jiwel

Disne, S. S. L., 14

Di, P. P., 28; S. L., 35, J. C. A. S., 1879, p. 25; Ranz. D., 2; 158, 21; Wael.

D (āra) = Dadhu

Dina = c.na Kāv. A., 98

Diperāliḍiya, Whey, Ab., 70

Dimae, R. D., 24.

Du (and) S. S. I., 1, Gp B., 7 (daughter).

Dukin Kaelg, A., 32; Katugaha A., 25

Duki, P. P., 34; dukkha Ruan D 8; Duk L. V. K. C.; Gipsy duk Mill VII., 47

Dukula = dukkata, P P., 28; S. L., 36

Dukpatun, Wandr., 7

Duta, R. D., 28

Duna, Dunum, 4

Duta, Kail.

Dun, R. D., 9, Amb. A., 10; Gp A., 11; B. 4

Dunamaha, W. P. D., 14

Dunu, Amb. A., 45, 53; dun Amb. A., 31; duna Amb. A., 51; Pāli dunna, given; dunuwan Amb. B., 58

Dunukaen, moonlight, S. L., 56

Dunumandul, Mah. C., K. M. A. 10, Kong C., 2, J. C. A. S., 1879 p. 32

Dunaetze, R. D., 17.

Dunwat, S. S., 36

Dunna = dhanu.

Dupparihānaya, D. L., 21

Dum, S. L., 36

Dumbara = dhūmra

Dummala, rosin. Ab., 304; Amb. A., 57, B., 34; Maled. dung Chr., 67

Durāja, L. P. 1

Duru = Jiraka Kāv., X., 99; XII., 68, duru cumming seed Nām., 218

Duru = dharanālada, S. S., 57

Durulotae = durikritvā, L. V. K. C., P P., 20; R. D., 15

Duruta, Kong. A., 1 (112).

Durulā = dūrīkṛitvā, P. P. A., 13; Gp. A., 13; D. I., 4.

Duruwina, Her.

Dula, K. J., 47 = Ujjvala.

Dula = Jvalita Kāvya, 121.

Duwau = Jaghana Nām., 159; K. J., 28.

Duwanawā, to run, S. S. II., 21; Ch. II., 17; Maled. duwang, to sail, Chr. 63.

Duwaniyā = dukhitā Kāvya. X., 84; Wewelk., 34; cf. Dā.

Duwāra, 158, 21.

Duhanga = dhutānga Kāvya. X., 129.

Duhasa, P. P., 42.

Duhunan = durjūāna.

Duhul = dukūla Nām., 172.

{ Dū, daughter, Amb. A., 31; Gp. B., 3; S. L., 36.

{ Dun, Ab., 37.

Dūrāwī, Kael.

Dūwa = dvīpa, "Island," Ab., 664.

Dūwilla = dhūli.

De, two, Ingini. B., 20; W. P. B., 13; D. I., 14; S. B. M. B., 1; P. P., 4; S. S. I., 6, 13; II., 21.

Dekaṭa, S. M. B., 3.

Dekin, P. P., 36, "of both."

Deṭa = Jyeshṭha, S. B. M. B., 1.

Det, P. P., 28.

Dena = Jana Wandr., 6; P. P., 25, 28; Denatā multitude, S. S. 57.

Dena = dhvanita Kāvya., 52.

Denamo, Mah. A. Actawira. D., 7; Ingi., B., 7; Wewelk., 8; J. C. A. S., 1879, p. 26.

Denawā, S. S. I., 8; dennī II., 21; dena giving Amb. A., 47; B. 27; Maled. dennang Chr., 56.

Denu, Mah. D., Ingi. C., 22; Wewelk., 7; Amb. A., 24; K. J., 140; dennye, Gp. C., 12.

Dennā, P. P. P., 31; dennatā, P. P., 19; Gp. B., 15.

Deberā = dvidhā kṛita, S. S., 30.

Deberabāe = Ādaribhatika Mah. II., 194.

Dematā, Mah. II., 185; Nām., 131; Ab. 558.

Demala, 145b, 12, 13.

Demi Thūp, VIII., L. P., 1.

Demel Amb., B., 56; Demulin Amb. A., 22 = Pāli Dāmiḷa Skt. Drāviḍa.

Deya = dravya, R. D., 9; S. M. B., 27; Gp. C., 13.

Deya = jaya Actaw. (117) A. 14.

Deyim, Gp. C., 11.

Deyekneyi, P. P. P., 34.

Derana = dharani, K. J., 57; Gutt., 61.

Dela = Jātā Kāvya., III., 28.

Dela = Dhura, K. J., 83.

Delum = dālīma Ab., 570; Nām., 126.

- Dew = dhovana, K J, 49
 Dewana = dvatīya, K. J, 130, Wandr, 2, 158, 1
 Dewani, C P, (172)
 Dewal, 158, 4
 Dewā = dattvā, Wandr, 14
 Dewānampīya Tonigala (1), Galwara (2) Mah R (6)
 Dewālaya, Gp B, 20, D. I, 19
 Dewinba, 158, 4
 Dewīyan, Gp C, 5, dewin B, 3
 Dewudat, S S II, 21
 Dewundara for dewunuwara, luter Dondra
 Dewram = Jetāvanārāma, K. J, 43
 Desanawā, to preach, S L, 37
 Desum = disanā, Gutt, 31.
 Desyawanu, Amb B, 58
 Do two, Hab, 4, comp de
 Domba = punnaga
 Dora door = dvara
 Doraṭuna = dvārakotthaka, Abh 31, Nām, 104, Gp C, 1, 2,
 Dewanagala
 Dola = dauhrīda, Kāvya II, 31, Nām, 80, Kāvya XI, 4, K
 J, 151
 Dolāwa palanquin
 Dolakuna Wachigama, J C A S, 1870-71, 24
 Dolugala = Dolhapabbata, Mah II, 45
 Dolha = dridha
 Dowinawā ✓duh
 Dos, P P, 9
 Dohoy, P P P, 24, P P, 9, S S CLXXII
 Dolakamāy, R D, 1 (21)
 Dolos, dolusa twelve Sundag C, Kong A, 1
 Dōtr = Añjali, Sub, 125, cf daeta.
 Dae or Dāe = jāti, R D, 25, Nām, 127, daesaman, S S II,
 21, Abh 576, S L, 36, Maled Zai Chr, 58
 Dækae, P P P, 20, P P, 7, &c.
 Dækwīyae, P P, 42
 Dækhka Gp C, 5, cf 1ækhka ib, 7, 8 and dekhkad, together
 Dægae, Amb B, 52, cf dæge Amb A., 26
 Dædi = canda, "harsh," Ab, 711
 Daeta = hastayugma, Kāvya I, 15, comp dōtr.
 Daedaru = Jarjarita, Kāvya X., 118, dæduru = jagara, Mah
 II, 180, comp dedduro = dardurah, Fischel Beitr VI, 90
 Dæna, P P P 27, dænae R D, 16, daena daena, Her
 Dænum, Gp C, 12, 13
 Daem = dhārma, Gutt., 193
 Dæya = dravya, Amb A., 25, Wewelk, 11, 39, cf deya
 Dæyaeyika, Gp C, 11

Daēla = Jālā, net ; comp. dogga = yugma Pischel Beitr. III, 241.

Daēli = Rajovajallam, Nām., 275 ; Maled. deli ink. Chr., 58.

Daēli = Kajjalā, Kāvya. XI, 26.

Daēli, beard, Kāvya. V., 42 ; Nām., 166.

Daēlla = Jvālā, "flame."

Daēwiya (?), Wandr., 11.

Daēhiṭ, Amb. A., 9, 10 ; daēhaeti, P. P., 31 ; daēwuṭu, P. P. 4 4 ; Ab 62 ; Mod. daēwiṭu.

Daēhae (= durukoṭa Parawis, 51) √hā. S. S. I., 22 ; cf. daha-wūt, daēhaepiyae, Amb. A., 17.

Daēhaena = dhyāna Kāvya., XIII, 65 ; cf. dahan.

Daēhaewili, P. P. 39 ; Nām., 70 great anger.

Daēli = dāṭhikā, Kāvya. XIII., 44 ; cf. daḍḍho Kacc., 333 ; Ind. Str. III, 370.

Dāe = dravya, Ruan. D., 17 ; 145b., 10 ; Rambhaw. B., 3.

Dāēkaetta Sickle, Ab, 443.

Dāep, Bravery, S. S., 55, 57.

Dāepa = Jalpapa (charm) S. S., 57.

Dāewāna, crystal, Nām., 220 ; Kāvya. XII., 21.

Dwanda (?) D. I, 14 ; F. P., C. 24 ; Gp. B., 14 ; Rank. D., 4.

Dhaja, 158, 10.

Dham, P. P., 23, 25.

Dhurayehi, P. P., 20.

Dhuraḷa, P. P., 16.

Nakapawata = Nāgaparvata Tammanakaṇḍa (55), 1.

Nakat = nakshatra, S. M. B., 7.

Nakā = Nikāya, P. P., 13 ; Amb. A., 20 ; Mayil. A., 23 ; Wand. 8.

Naguṭa, "tail" = lāngula.

Naṭanawā, to dance, S. S. II., 21 ; cf. nasnaṭa.

Naṭuwā = Napāt, cf. nāta, Cunningham, 71 ; cf. napa and nāeya.

Nat = Ananta, S. S. I., 9 ; K. J., 84.

Nat = Nāsti.

Nadali, Wandr., 6.

Napa, Nephew, Galwana, cf. naṭuwā.

Napura, Gp. A., 10.

Nam = Nāman S. S. I., 25 ; P. P., 50 ; Gp. C., 13, &c. ; C. 23 ; Mah. B., cf. Nāemin.

Namadinawā, "to bend," S. S. II., 21.

Namaya, Nine.

Namaeti, Gp. B., 7, 17.

Nambuwa = Namra.

Naṃwā, D. I, 20 ; R. D., 14 ; Wandr., 5 ; Gp. B., 20 ; Maled. nagang Chr., 59 ; negi, upright, Chr., 70.

Naya = rna, "debt," P. P., 11.

Nayinda = nāgendra, S. L., 40 ; Amb. A., 33.

Narakādi, Hell, L. V. K. C.

Naraturu = Nirantara Nām., 27, Kāvya. XIII., 31.

- Naranā = Narendra, K J, 49.
 Narawenawā, "to see," I, 6
 Nariya, "Jackal," Alw, 72
 Naladabam, S S, 34, Nām, 74.
 Nalala = laḷāṭa, Forehead, S L, 40, Hem I, 47, Maled m
 Chr, 55
 Nawa nine, Mah A.
 Nawatinawā, "to stop," Ch II, 15, 8
 Nawanawa, S S I, 14
 Nawanhā, 158, 3
 Nawannan, 158, 16.
 Nawaya, "February-March," Mah A
 Nawawan, ninth, E P A 13
 Nawām, Amb A., 31, 32, 35, "repair" = nṛvīkarmṇ
 Nasiti, P. P P A., 16, cf nasnā Mayil, B, 20, cf nassi, P P,
 8, a v nṛsanawā
 Nasnata, "to dance," S S, 63, cf natanawā
 Naslanuwā, "rein"
 Nahana, 158, 16
 Nahanu, Ointment, S S, 57, cf sneha, sanahṇ, Nam, 215.
 Nahara = nahāru, snāyu Maled nāru Chr, 61
 Nahasnā = Sparṇa Kāvya X., 174
 Nā, 158, 4
 Nā = nāga Kael (162)
 Nāliya Nam, 128, Ab, 589, Betle
 Nṛwak Amb B 13 = snāpaka, washer
 Nika Nām, 122, Ab, 574
 Nikaṭa, Chin, Ab, 262
 Nikam, Empty
 Nikawaeli = Niggundiwālukā, Mah II, 210, Ab, 574
 Nikaçala, K J, 55
 Nikut, K J, 69
 Nikmunu, Gp B, 16
 Nikmṛe Ruan D, 21
 Nigampā, Mah. II, 356
 Nigā = Nigraha Gutt, 36
 Nija Amb, A, 6
 { Nidi, S L, 42
 { Nindi sleep, P P, 30, 37; Maled. Nidang Chr 67, comp Sindhi
 { ninda Pischel Beitr VI, 90
 Nindae, Amb B, 55, Kaeligatta, 16, Katugaha, 12
 Nipan S S I, 6, II, 21, S L, 42, born
 Nipī = Nipīta S S I, 17.
 Nipunu, Gp A, 6
 Nibad, Amb A, 15.
 Nim, Ab, 373
 { Nimawanawā, nimenawā, to finish, S L, 42
 { Nimawā, P. P. 3, 32, 33
 { Nimaway, Amb A, 10, nimaewiyae, Amb A, 58

- Nimi = Nāma Kir.
 Nimi = Nirmita, P. P., 24.
 Nimmaṭa = Nimāwata, Gutt., 201.
 Nimmula infallible, Alw., 71.
 Niya, Amb. B. 30; cf. Pāli niya = nija.
 Niya = Nakha Nām., 163.
 Niyataka Mih., 20; Kir, 3, Ton. 1, granted.
 Niyati, Gp. B., 13; Wewelk., 13; comp, Niyātita in the
 Nāsik Inscr. Trans. of the 2d orient. congress, 331; Pāli
 niyādita Alw. Kacc., 97.
 Niyam S. S. I., 18; Amb. B., 2; Wandr., 2; Gp. B., 8, village.
 Niyamina Tisa., 12.
 Niyamuwā = Niyāmaka, S. M. A., 20; Maled. Niyameng, Chr., 60.
 Niyara, Embankment, Sub., 127.
 Niyari, S. S. I., 7, cf. nuwaru.
 Niyādameta, R. D., 31.
 Niyāya, Ruan D., 27; Gp. A., 17; Wand., 16; P. P., 34.
 Niyae Attanayāla, 15; Mayil, A., 17; J. R. A., S., 1879, p. 36;
 S. S. II., 21; Nām., 52.
 Nirawul = Niryyāta, Ab., 717.
 Nirāsawa, Gp. C., 7.
 Nirā = Naraka, Gutt., 38.
 Nirindu, S. S. I., 14.
 Nilaba = Nilabhra Kāvya. X., 220.
 Nilaya, C. P. (172.)
 Nilarājīya, Gam. Abh. Mili. (20.)
 Nilupulaesi S. S. I., 5.
 Nilkaṭa, peacock, Nām., 146.
 Nilgela, K. J., 197.
 Nilmiṇi Sapphire, Gp. B., 14.
 Niwamin, P. P., 3.
 Niwarnda, innocent, Gp. C., 11 = niraparādhi Ch. II., 15.
 Niwā, Gp. A., 19; B., 18. Maled. niwang Chr., 54.
 Niwārāya, Gp. A., 21, Thūp. VII.
 Niwes = niwāsa Kotta (160).
 Niwi, P. P., 4.
 Niwū, P. P. P. A., 10.
 Nisa = niṣaya, P. P., 18, 19.
 Nisadi = nitya, continually, S. L., 44.
 Nisaru = ninda, Gutt., 205.
 Nisal = Niṣala, D. I., 2.
 Nisā S. S. I., 8, 11, 17; J. C. A. S. 1879, 25; Gp. A., 4.
 Niṣāyeyi, Gp. B., 1.
 Nisi = niṣaya, P. P., 49, 50; = niṣita, Amb. A., 24, 41, C. A.
 S., 1879, p. 39.
 Nisi = nitya, Gutt., 177.
 Nicul = Pāli nicula Nām., 126; Ab. 563.
 Nī = Nadi S. S. I., 16
 Nu, Gp. C. 9, 14

- Nuga = nyagrodha, K J., 60
 Nugunakīma, blame, Abh., 19.
 Nunuwana = Moha Ignorance Kāvya, 74, Nam, 83, cf nuwana
 Nuba = Nabhas.
 Numusa, unmixed, S S I, 6
 Nura = Anurāga Kāvya X, 119, Nam., 68
 Nuruwa = Nupura Nām, 170, Ab, 288, Hem I, 123, cf Pāli
 niyura, Ab, 285
 Nuwana = Jñāna, L. V. K C P P, 6, S S I 16, S L 45 cf
 nunuwana and naena
 Nuwar Abhay, A., 17, P P, 3
 Nuwara = Nāgarika, Gutt., 120, cf niyura
 Neka = Aneka K J, 86
 Net Eye S S I, 13, S L, 45
 Nediyeḥ (?) Kael
 Nepanū, Ing C, 11
 Ney, Gp C, 24
 Neralu = Nalīkera, cocoa nut guz nāliyer Ind Ant VIII, 114
 Nel = nalina lotus, Amb B, 36, Abhid, 685
 Nelawanā, to plough, Alw, 77
 Nē, S S I 5, S L 45
 Nē = Jñeya, Gutt., 37
 No, not, Mah C
 Nomin multitude, D I, 2
 Naekaeṭi Astronomer, Amb B, 40, S S 57, Ab, 347, Maled
 nakaṭṭereṅg, Chr, 47
 Naeguwaṭ a vbo naḡinawā, C P J C. A S, 1873, p 78
 Naegena Kael
 { Naēṅi Wandar, 6, Gp B, 4, 17, 19, naengae, S M B 6
 { Naēṅu, Amb B, 24 25
 { Naēṅemi, R D, 11
 Naetiyeṇ, Gp C, 10, "stem," S L 44, "twig," Nām, 116
 Naeta, P P 51, Gp C, 20
 Naeti, P P. Gp B, 20, 21
 Naedimayila, 'father in law'
 Naena = Jñāna, K. J, 104, cf nuwana
 Naendā, "Aunt," Ab, 37
 Naepiya = Snāpita, "barber" Amb B, 32
 Naebala greatness, K. J, 32, Nam, 237, S S I, 21
 Naematī = Namanasti, "called"
 Naemi, P P, 46
 Naewata, "again," S L, 46, C P. (172)
 Naewaetae, D I, 19, P. P, 50, Ruan D, 29
 Naesum, "concealment," Nām 35, 66
 Naesū a vbo nasanaawā Amb A., 23
 Naehae = Nasika Kāvya XIII, 41, Nām, 164
 Nachya, Amb B, 23 = nali maled nāli, Chr, 60
 Nē, 158, 21, R D, 18 = napit.
 Nāenā, "sister in law"

- Nāemin, Mah. B., cf. nam.
 Nāoya, "nephew," Sub. B. 3, cf. naṭuwā.
 Nāewa, Ship S. M. A., 20; Pāli nāvā Hem. I., 164.
 Naika, P. P. 5, generally No ek.
 Pak or wak = paksha, the ordinary formative of ordinal numbers, R. D., 16 (21); Amb. A., 4; P. P., 2.
 Pak, cooked, ripe, Amb. B., 23; maled fau, Chr., 63.
 Pakak, Wandr., 4.
 Paṅgul, Nām., 149; Kāvya. XIII., 67.
 Paṅguwa = bhāga.
 Paca, "five" Tiss., 8.
 Pacaya = pratyaya, Tiss., 16, comp. pasaya.
 Pacina Aembulamba, comp. Lassen Indische Alterthumsk. II., 1002.
 Pareni (cf. apassena for apassaya), Gajab. (5), Galw. (10), pajeni Nett. (29).
 Pajankaya, P. P., 37.
 Pajubātā, Nett. (29).
 Patan = prasthāna, P. P., 4; L. V. K. A. Gp. C., 22; Wand. 2. Nām., 244.
 Patā, S. M. B., 15, 18.
 Patisatari Gajab. (5), cf. Palisatari and paṭisatharaṇa inser. of Nasik Trans. Cong., 314.
 Paṭwaṇu, Wewelk., 12, 23, 26.
 Paṭṭaya, Nett. (29).
 Paḍiya, "flight of steps," Kael, Wewelk., 31.
 Pana = Prāṇa, Gutt., 33.
 Paṇawanu = paṇṇāpanam S. B. M. B., 4.
 Paṇīwā = prāṇatipātī Amb. A., 42, cf. paniwāya Her.
 Paṇuwa, worm.
 Paṇugama Dunum. (15).
 Paṇḍura, gift, Amb. A., 48, Ing C., 16; Kaelig, B., 18; Katugaha, B., 9; Nām., 191; Kāvya. X., 185.
 Pat [pot], P. P., 33.
 Pat = prāpta, Gp. A., 12.
 Patabandanawā, "to give a title."
 Pata = pattha, $\frac{1}{4}$ naeliya, Amb. B., 9, 17; pataka Sandag, B.
 Patara, K. J., 42, "greatness."
 Patā, S. M. B. 2, "desiring."
 Patū = pawatā, J. C. A. S., 1879, 29; Gp. A., 23; Wandr., 7; 158, 19.
 Pati = pataya, Hab., 5, 6; J. C. A. S., 1879, p. 10.
 Patisawana Gajab. (5); Periyank, 5.
 Patisāsana Situlp.
 { Paturuwanawā, "to publish."
 { Paturuwā, R. D., 19.
 Patwū, Gp. B., 16.
 Padanagalida, Tiss., 8; J. C. A. S., 1879, 17.
 Padāyan, 158, 16 (?).
 Padhan, P. P., 47.

Pani, 158, 16.

Panduwa = Kanduka (?), Ab., 316.

{ Panas, fifty Wewelk., 18; comp. paṇavaṇṇā Pischel Beitr. III., 245.
{ Pannaes, P. P. 4, cf. wanaes.

Pansālis, P. P., 2; Wewelk., 15; Aetakada, A 1 comp. teālīnā Pischel Beitr. III., 251.

Panba, 158, 4.

Papataka Gaj. (5) Debelgalp. (19) Wihārag. (11) of pappatakoja Sy.

Pabala, bud S. L. 47.

Pabaḷu, F. P., C. 2; Nām., 221.

Pamaṇu, "measure," Mah. R. (6); L. V. K. B., Amb. A., 46; B., 57; Gp. B., 16.

Pamaṇiyen, Wewelk., 7.

Pamā = pramāda, P. P., 19, 51; Gp. C., 14.

Pamiṇi, Gp. B., 15; cf. paemiṇi.

Pamiṇekin, Gp. A., 7.

Pamu = pamangu (?), Kāvya., 101.

Pamuṇa, D. I., 5; Gp. A., 19; Thūp. III. 1 (cattle houses?); Rank. 2; Rambhaw. B., 4.

Pambaya, K. J., 134.

Payā, a measure of extent, Rhys David's Coins and Measures of Ceylon, p. 20.

Payala, Amb. A., 31; B. 35 = padayugma; Kāvya. X., 160.

Paiya = pasumbiya, Kāvya. X., 160.

Payaelū, Gp. C., 21; cf. peyyāla = pariyāya Oldenberg K.Z., XXV. 322.

Paradawā Mayil, B., 22.

Parapuren, E. P., A. 5., Amb. A., 148.

Param = pāramī, P. P., 1.

Paramparāyen, P. P. P., 62; comp. parūparawen, paramparāwen Dondra (159).

Paralabanaka Situlp.

Parawaṭahi, Hab., 8.

Parawaṣawa, 158, 6.

Parawaeda, P. P., 22.

Parasatu = pārijāta Nām. 21; Kāvya, XI., 38.

Parasida = prasiddha, Gutt., 239.

Parahana "straining," Amb. B., 29, 43; cf. Paerachaena.

Parāparawen, Ing. A. 13., comp. paramparāyen.

{ Pariji = pārajikā Her.

{ Paridi, Gp. B., 8.

{ Paridden, S. M. B., 24; Gp. A., 24; B. 6; P. P., 9, 16; Galasne, 4.

Paribujaka Gaj. (5); Galwana (10).

Paribhasa Her.

Parimaṇḍala Kir. 1.

Pariyāya, Amb. A., 18.

Pariyeyā = parūpata. Ab., 636.

- Pariwataka, Mah. R. (6); Alutgalwihāra (52) = parivrājaka (?)
 Pariwāra, S. M., B. 20.
 Pariweniya Konduk. (95); cf. Piriwen.
 Pariharāṇa, P. P., 25.
 Parumaka = parama, cf. inscr. at Buitenzorg Ind. Ant. IV.
 356 or = Siri polemios the Andhrabhṛitya puḍumāwi, Weber
 Hāla, p. XIII. Ind. Stud. III. 485; Ind. Str. II. 222; Lassen
 IV., 88.
 Pala = phāsulikā (?), Ab., 278.
 Palaruk "Fruit tree," Amb. A., 50.
 Palas Nām, 119; Ab. 555.
 Palaha, P. P., 21 (?).
 Palāwatthu = sākavatthu, Mah. II, 135.
 Pali venerable, Tiss., 3, 7.
 Palisatariya Periyank. I, 4.
 Paliha = phalaka, shield, Ab., 56; J. P. phalata Nir., 29.
 Palu = pallava, K. J., 83.
 Palutupāna Mah. II., 116.
 Palol = pātali, the trumpet flower, Nām., 125.
 Pallawawāla (Burnell, S. I. P. 37), Mah. II, 219.
 Pawata = parvata Ton. Maled. farubada, Chr., 61.
 Pawat, S. M. A., 24; Nām., 60; S. L., 95; Gp. A., 9. cf. puwat
 Pawataṇa Tiss., 9.
 { Pawatit, P. P., 50; cf. Ganit, Kaendit.
 { Pawatinawā, to continue, S. L., 49; Waeligama, C. P.
 Pawatuk = pūrвата P. P., 49; cf. paewaetae.
 Pawatnā, P. P., 8, 9, 16; Gp. B., 20; C. 3.
 Pawatneyae, S. M. A., 20 Gp. C. 10; pawatnē, Gp. B. 1,
 pawatna, D. I., 18.
 Pawatwā, P. P. P. S. M., Rank D. 3; Ruan D. 14. pawatwana
 Dondra (163).
 Pawara, "conclusion," Amb., B. 2.
 Pawarūṇu, P. P., 28.
 Pawasa, "thirst," S. L., 24.
 Pawiṭa = pāpishṭha, cf. pāwiṭae.
 Pawu = parvata, Amb., A. 32; B. 12; K. M. B., 10.
 Pawura = pākāra, "Wall," Gp. C., 1; S. L., 49; Mald. fauru
 Gray, 22.
 Paweniya, 158, 16 cf. praweniya.
 Pas = pañca, Amb., A., 54; Wandr., 6; S. B. M. B., 3; Her.
 Pas, S. S., 24.
 Pasa = paksha, Gutt., 231; Amb., A., 14.
 Pasa, P. P., 27, 33.
 Pasaya = pratyaya, comp. pacaya, L. V. K. B., Gp. A. 23;
 Waeli.
 Pasak = pratyaya and pārçva, Amb. A.,
 Pasackin, Amb. A., 26; pasackae Amb. A.
 Pasakkaemiya = pratyakshakarmika A
 Pasak = paccaka, 158, 15.

Pasılı (?), "Ascetic," P. P., 38

Pasu = paçcāt, S. M. A., 13

Paso, 158, 5

Paso = pratyūsha, Amb. A., 9

Pasmahalpāya Kael.

Passehi, P. P., 43, comp. paessa = paçima

Paha, Gr. A., 10, Paha-karanawā, "to remove," S. L., 49,

Nitinigh, 6; Mah., 73, 40

Pahata = pāsata, Situlp., 4

Pahan = prasanna, Gutt., 39

Pahanowanna, R. D., 16

Pahan, "lamp," R. D., 24, 158, 19, S. L., 49; Nām., 176

Kavy. XII, 80, Wāli, cf. Pān.

Pāhan, "stone," = pāshāna Galgırık (17), Wādıgala (69) Abh. A., 12, cf. Pānīwaessa.

Pahapeli = prāsādapankti, K. J., 44, cf. pāya.

Pahayamin (com. prasannakeremin) = prabhāyamīna, Amb. A., 3

Pahasu = sparçu, Gutt., 15, 11

Pahāwaesi = prāsādawāsi, Amb. B., 26

Pahdawasi, Kong (112) D. 7.

Pahala, K. J., 54; Nām., 232, pāhala, P. P., 42, S. L., 50, K. J., 54, prakāçkarına.

Pahaela, Kong D. 5

Pahura = paccari raft, Ab., 665

Palī, "having published," Amb. A., 57, S. S., 34

Palamu = prathamā, S. M. A., 11; Dondra (163) 13, palamuwa Wew., 37

Palala = prithula, Maled. fulān, Chr., 49

Palisatari, Hab., 7, Periyankulam (7), cf. paṭisatari

Pā, water (?), 158, 9

Pā = pātra, Amb. B., 20, 28; cf. Mahapā, Amb. A., 54, Gr. C., 19

Pākasseli, P. P., 44

Pāṭṭa, Amb. A., 44, cf. pūṭṭa M.S., 138, 139, mod. pīc = prabhā

Pātae, 158, 12

Pādonā, "water for the feet," Ab., 425

Pān = pahan, lamps, 158, 12, Nām., 257, cf. Pahan Maled. fanuzu, "lantern," Chr., 58

Pānā, S. M. B., 7

Pānīwaessa, "hail," Ab., 50; cf. Pahan

Pāmili, D. I., 1, cf. paemili

Pāmok, P. P., 19 = prātimoksha.

Pāya = prāsāda, L. V. K. A., cf. pahapeli

Piwiṭae, Gr. A., 9, cf. pawīṭa.

Pisu, ease, L. V. K. B., mod. Sinh. pahasu

Pijñīwat = pūjñīya, Amb. A., 35

- Pariwataka, Mah. R. (6); Alutgalwihāra (52) = parivrājaka (?)
 Pariwāra, S. M., B. 20.
 Pariweniya Konduk. (95); cf. Piriwen.
 Pariharāṇa, P. P., 25.
 Parumaka = parama, cf. inscr. at Buitenzorg Ind. Ant. IV.
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 Palaha, P. P., 21 (?).
 Palāwatthu = sākavatthu, Mah. II, 135.
 Pali venerable, Tiss., 3, 7.
 Palisatariya Periyank. I, 4.
 Paliha = phalaka, shield, Ab., 56; J. P. phalata Nir., 29.
 Palu = pallava, K. J., 83.
 Palutupāna Mah. II., 116.
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 Pawatana Tiss., 9.
 { Pawatit, P. P., 50; cf. Ganit, Kaendit.
 { Pawatinawā, to continue, S. L., 49; Waeligama, C. P.
 Pawatuk = pūvataka? P. P., 49; cf. paewaetae.
 Pawatnā, P. P., 8, 9, 16; Gp. B., 20; C. 3.
 Pawatneyae, S. M. A., 20 Gp. C. 10; pawatnē, Gp. B. 1,
 pawatna, D. I, 18.
 Pawatwā, P. P. P. S. M., Rank D. 3; Ruan D. 14. pawatwana
 Dondra (163).
 Pawara, "conclusion," Amb., B. 2.
 Pawarūṇu, P. P., 28.
 Pawasa, "thirst," S. L., 24.
 Pawiṭa = pāpishṭha, cf. pāwiṭae.
 Pawu = parvata, Amb., A. 32; B. 12; K. M. B., 10.
 Pawura = pākāra, "Wall," Gp. C., 1; S. L., 49; Mald. fauru
 Gray, 22.
 Paweniya, 158, 16 cf. praweniya.
 Pas = pañca, Amb., A., 54; Wandr., 6; S. B. M. B., 3; Her.
 Pas, S. S., 24.
 Pasa = paksha, Gutt., 231; Amb., A., 14.
 Pasa, P. P., 27, 33.
 Pasaya = pratyaya, comp. pacaya, L. V. K. B., Gp. A. 23;
 Waeli.
 Pasak = pratyaya and pārçva, Amb. A., 15, 21, 54; B. 4;
 Pasackin, Amb. A., 26; pasackae Amb. A., 28.
 Pasakkaemiya = pratyakshakarmika Amb. A., 21; B. 4.
 Pasak = paccaka, 158, 15.

Pasili (?), "Ascetic," P. P., 38.

Paśu = paṣcāt, S M. A., 13

Paso, 158, 5.

Pasos = pratyūsha, Amb. A., 9.

Pasmahalpāya Kael.

Passehi, P. P., 43; comp paessa = paścima

Paha, Gp A., 10; Pahakaranawā, "to remove;" S L., 49, Nitinigh, 6; Mab, 73, 40.

Pahata = pasata, Situlp, 4

Pahan = prasanna, Gutt, 39

Pahanowanna, R D. 16

Pahan, "lamp," R. D., 24, 158, 19; S L., 49; Nām, 176 Kāvī XII, 80, Waeli, cf Pān.

Pahan, "stone," = pāshāna Galgırık (17), Wādıgala (69) Abha A., 12; cf Pānāwaessa

Pahapeli = prāsādapankti, K J., 44; cf pāya

Pahayamin (com prasanna keremin) = prabhāyamāna, Amb A., 3

Pahasu = sparṣu, Gutt, 15, 11

Pahāwaesi = prāsāda wāsi, Amb B., 26

Pahudawasae, Kong (112) D 7

Pahala, K. J., 54, Nām, 232, pahala, P P., 42; S L., 50, K. J., 54; prakāṣakarana

Pahaela, Kong D 5

Pahura = paccari raft, Ab, 665

Palī, "having published," Amb A., 57, S S., 34

Palamu = prathama, S M. A., 11; Dondra (163), 13, palamuwa Wew, 37

Palala = prithula, Maled. fulān, Chr, 49

Palisatari, Hab, 7; Periyankulam (7), cf paṭisatari

Pā, water (?), 158, 9

Pā = pātra, Amb B., 20, 28; cf Mahapā, Amb. A. 54, Gp C., 19

Pākasahi, P. P., 44

Pātta, Amb A., 44, cf pāthā MS., 138, 139, mod pāe = prabhā

Pātae, 158, 12

Pādonā, "water for the feet," Ab, 425

Pān = pahan, lamps, 158, 12, Nām, 257, cf Pahan Maled fanuzu, "lantern," Chū, 58

Pānā, S M B., 7

Pānāwaessa, "hail," Ab, 50, cf Pahan

Pāmili, D. I., 1; cf paemili.

Pāmok, P P., 19 = prātimoksha.

Pāya = prāsāda, L V K A; cf pahapeli

Pāwītae, Gp A., 9, cf pawīta.

Pāsu, ease, L V K B, mod. Sinh pahasu

Pūjīwat = pūjaniya, Amb A., 35

- Piṭa, back, P. P., 27, 28, 36, 38; Gp. A., 11; Piṭae, S. M. B., 7.
 Piṭatae, Thūp. VIII, D. I., 19.
 Piṭassamak (com. piṭastāra), scavenger, Amb. B., 9; Maled. buri, Chr., 47.
 Pīṇi = priṇi, "dew," pinibinda, "dew drop," Her. Maled. fini. Chr., 53.
 Piṇisae, L. V. K. B., P. P., 26; R. D., 20; Thūp. L. P. VII, 2; comp. pinaka Kern Kawistud¹ p. 113.
 Piṇḍa, Amb. A., 12.
 Pidū ✓pūj, sacrifice, Gp. A., 11; L. V. K. B., cf. puda.
 Piduru = palāla, straw.
 Pin = puṇya, P. P. P., 14; Gp. A., 14; C. P.
 Pinawā ✓pri, "to rejoice," Gp. B., 9.
 Pinū, Gp. A., 8.
 Pipi, denom. from pushpa, "expanding," K. J., 140.
 Pimba, Gutt., 76.
 Piya, "father," P. P., 26; 158, 12; Thūp. L. P. VII.
 Piya = pāwāda, Gutt. 73; Nām., 159.
 Piyagiya = padagata, Mah. C., Amb. B., 55; comp. pediwa.
 Piyan = pidhāna, "cover," Amb. B., 11.
 Piyali = Prakṛiti, Gutt., 235.
 Piyawar, Min. A., 53.
 Piyassa = pradeṣa, roof, Kāvya. X, 162, Nām., 105.
 Piyānan, Thūp. I, 4.
 Piyābilla = pakshabilāla.
 Piyuma = padma Wandar., 11; Gp. A., 13.
 Piyo Aetawira, C. 14; Her.
 Piyewin, P. P., 37.
 Piri = parikhā, Gutt., 93.
 Pīrikapā, Amb. A., 14.
 Pīrikara, P. P., 40, 41 = parikkhāra.
 Priksā, P. P., 48, 49 (com. = sodhetvā) = parikhā?
 Pirit = parittā, "defence," P. P., 27; Amb. A., 11; Nām., 252.
 Pirinacnu = parināmita, L. V. K. B.
 Piribaḍa. Aet., 5; Ruan. D. 25; cf. Pilibad.
 Pirima male, Alw., 38; Maled. firimiha, "husband," Chr., 57.
 Pirimasā Waeli, Pirimaswā Kael.
 Piriwatu, 158, 3.
 Piriwan Kael.
 Piriwarā, Rank D., 4.
 Piriwahā, P. P., 31; piriwahana Abhay., A. 20.
 Piriwahannā, Amb. A., 20; B., 5; S. B. M. A., 3.
 Piriwen, K. M. B., 19; Mayil. A., 26; Kong. B., 9; cf. pariweniya.
 Piriwemin from piriwenawā or pirihenawā, "fading away," P. P., 5.
 Piriḥuṇa, "wasted away," Gp. A., 15; C. 10; cf. piriheḷa.
 Piriś = parishad, Kāvya, 80.
 Piriśindu = pāriṣuddhi, K. J., 45.
 Piriśudū, P. P., 21.

Pirseyin, P P, 19, retinue

Pirihima = parihāna, Gl Dh, 32, Patavis, 137

Pirihelā Nām, 62, P P, 20, 25, Amb A. 15, 'disgrace,'
pirihelima, Her a verbo pirihenawā

Piru = pūranalada, S S, 57

Piruna = pūrna, Kāvya X, 128, Kottā.

Pirūl, Amb A., 29

Pila = piṇḍa, Kāvya IV, 11

Pili = sphatika, K J, 45

{ Piligannawa, Ch II, 15

{ Piligaenīma, Her

Pihpan = pratipanna, K J, 50, later puluwar

Pihbajakehi Tamanagala (55)

Pilumini, K J, 81, Nām, 290

Piliwisā = pratipucchā, Kāvya V, 29, X 85

Piliweta = pratipatti, K J, 75

Pilkalamba, "tail," Nām, 146, K. J, 197

Piwisa = pravṛtta, Gutt, 160

Pisana ✓pac, cooking, Amb B, 22

Pisamburuwa, F P B 5, Gp A., 20

Pihikulu, Gutt, 106, Nām, 246

Pihitā, "help," S L, 52

Pihiti, 'settled,' Gp B, 12, C, 21, Kong B, 7, K J, 89

Pihitiwiyae, Gp C, 22

Pihinawa = pus, proñchi, Maled foheng Chri, 71

Pili, Amb B, 8, 21 = patikā, "clothes," Ruan D, 17, 158, 14,
Maled feli, Chr, 51

Pilibad, Amb A, 18, 24, 29, P P, 44, cf pūlibada

Pilimage, L V K B, Amb A, 33, 37, B 41 = patimāghara

Piliyarak, Gp C, 6, Mā, 73 39

Piliwela = patipāṭi, Amb A, 2, P P P, A. 7, Thūp, U P, I, 2

Piluku = pithasappu, Gp B, 4, Ab, 319

Pinanawā, "to swim," Maled sinang, "to dive" Chr, 53

Pukanā = pūṣhakarini Ganekanda (39), pukanālcne = vāpiyakā
kubbā, inser at Buddha Gya, Cunu, 135

Pugul = pudgala, Amb A., 17

Puñci = potaka

Putupaya = potthapāda, Ab, 61

Putuwā = piṭha

Puduwa = puṭa

{ Puna = purna R D, 16 (21)

{ Punu, Thūp U P I, 4

{ Puta Wewelk, 4

{ Put, Pute, Puti = putra, Hab, 10, Maled fulu Chr 67

{ Putanawan, Gp B, 27

Puda adoration, 129, 4, Nām, 181, Kāvya XII, 29, cf pidū.

Pudamu, P P 44

Pudā 158, 12

Pudunnī, R D 22

Pun = pūrna, Amb A, 4, Gp A, 13]

Punimasa Debelgalpansala, 3.

Pubudinawā, to wake, Ch. II., 15; pubudu, Gp. A., 13.

Pura = pūrva, Mah. A.; 158, 1.

Puramina, Gp. A., 7, filling.

Purawā, P. P. P., 21, 24 and so to read P. P. 20 instead of piraewa.

Purassara, P. P., 9.

Purā, "having fulfilled," Gp. B., 6; P. P. 1.

Puridasa Ing. A., 5; cf. puradasa, W. P., A. 5. opp. awawiseniya, the dark half; cf. purausin on the new moon day, Nīti. 5.

Puruka = paru Pāli phalu

Puruda, purudu, Gl. Dh., 27 = paricita.

Purudda, acquaintance, Ab., 105.

Purumuka Tiss., 3; Maha. A.; S. B. M. A., 1; W. P. A., 1; Ing. A. 3; comp. parumaka.

Purumuwan Mayil, A., 7; see the foregoing.

Puracyi, Gp. B., 13.

Pulun, "cotton," Ab., 494

Pulupu = nālikera Parawis, 66; Nām., 136; comp. puḷapan.

Pulusa = plushtakara, S. S., 34.

Puwa, Her

Puwak = pūga, Nām., 136; Ab., 564; Mah. II., 261.

Puwayā = pausha, Hab., 10; cf. Ind. Ant. VII., 37; Transact. 2d Orient. Congr. p. 531.

Puwaṅgu = piyaṅgu, Mah. II., 180; Nām., 126; Ab. 571.

Puwata = pravṛtti, K. J., 71; Gutt., 86; Nām. 60; cf. pawat.

Puwala = prauḍha, S. S., 34; K. J., 90.

Pumak, Gp. C., 16.

Puswaenna = paṇhipaṇṇi, Ab., 584.

Puhu = prithak, Kāvya., 52; cf. J. P., puhutta.

Puhunu, P. P., 31. (lesson ?)

Puhunḍāweda, Amb. B., 30.

Puḷapan, K. M. B., 9; puḷupu Minneri (123) A. 49; comp. pulupu.

Pūṇā, Amb. B., 41.

Pekaniya, navel.

Peti = pāṭhina, Nām., 85; Kāvya. X., 166, III., 31.

Peti = paṅkti, K. J., 83.

Petric, S. M. B. 8; cf. petmagae = paṅktimārga, Parawis, 77.

Petaella = pottthalikā, Ab., 523.

Pediw (cf. mangī paewijian, P. P., 38), Ing. B., 24; Kong. A., 16; K. M. A. 17; cf. tediya, pedenpeda, Kāvya. III., 4.

Penena, Ruan D., 21.

Penenawā, Ch. II., 15; penīma, "sight," Alw., 75; Maled., feni Chr., 67.

Penella, "fire-brand," Sub., 126.

Pera = Pūrva, K. J., 135; Amb. A., 47; Gp. A., 16; Wewelk, 5.

Perana, Ing., C. 1.

Perawaru = pūrvavāra, morning, Amb. A. 28.

- Perawae, P P, 31, comp porawanawā
 Perahara = parihāra, Gp A, 5, 6, S M. A., 31, cf Paeraehaer
 Perum = pāramita, Gutt., 2
 Pereli, Amb A 38, J R A S, 1874, p 163 (disturbance)
 Perewae Amb A. 10 from porawanawā
 Peiewi = purohita, Paiawis 44
 Perewaeliyak, Amb, B, 12, 11 = pehera, peskāra, comp
 Upham's Sacred and Hist Books, I, 339
 Peraeyamae, P P, 36 = pubbayāma
 Peraehaer, Aetawira D 16 comp paeraehaer
 Pew = pita, Ab, 390
 Pewu, Gutt, 200
 Pokuna, Amb A, 40, Hem I, 116 cf pukana
 Poṭa Amb B 42 = pinda
 Potuwa, spillwater
 Pot = pustaka Amb A. 5, 4, P P 23, 158, 3, Maled fo
 Chr 49
 Potunā, Kotṭa (160)
 Potwāraṇa, L P, 2
 Poda = bindu.
 Popi, "shaking," Nām, 242, Kāvya. XIII, 47
 Pobayā = prabodhakōṭa Gutt 23
 Porawanawā = parupati, pōruwa Ab, 532, cf Perewae and
 porōnaya.
 Porawa = parāṣu, Maled furo, Chr 47
 Porodda, 'leathern girth,' Ab, 365
 Porōnaya, cloth Amb B 53, cf perewa and porawanawā
 Pola = phoṭa, boil, Ab, 324
 Polamba = pralobha, Kāvya, 70
 Polowa, "earth," Nām, 95, Kāvya XIII, 37, cf polowa.
 Pol = phala cocoanut
 Polla = potaka, Kāvya, VI, 13, cf Paetawā
 Polwatta, Dondr (159)
 Poṣon = prasūna, "flower," S S, 43, cf Pohona, Dondr (163),
 C P
 Poho, P P, 28, 35, Thūp I 4, Amb A 44, S B M., A. 1 =
 uposatha J P posaha
 Pohok, Wewelk, 19, 22
 Pohota Sandagiri, D 3 (23) = prabhuta
 Pohonā, P P, 35 = poṣon (?)
 Pohosāt, S M B, 3, P P 23 = praṣasta rich, cf Pō
 Poṭangā Gp A, 10
 Polanawā = sphurayati
 Polowa = prithuṭi, Gp A. 14, E. P A 7 Aet A. 7 (117),
 poloya Dewanag, 3, Wewelk, 2, Mayil, A 9
 Pō = pohosāt, Kāvya X, 89
 Pōya = uposatha s poho
 Prakalum = praskhalanā, S. S, 41
 Paetawā = potaka, Ab, 53, cf Polla
 Paeti, Kāvya III, 16

Paetiya, hiding, Alw. XXXV.; Nām. 35.

Paetwu, Abhayaw, A., 16.

Paetuwā, P. P. P., 54.

Paetta, side.

Paedakuṇu, Rank. D., 3 = pradakṣiṇa.

Paedum = Megha, Kāvya., 42; Nām. 33.

Paen = Pāṇiyam, Gp. A., 9; Maled. feng Chr. 71.

Paena = praskandhanayakoṭa, K. J., 63.

Paenū (?), Gp. A. 10, jumping, paenuṇu P. P. P. 60.

Paena, Dondr (163), 13.

Paenbala, shield

Paepiliyāna, Kotta.

Paemini = prāpta, Parawisand, 8, 17; Wandar. 2; Rank. D., 2; Dondr. (163) 3; cf. pamiṇi and pāmili.

Paemili, Mayil. A., 4; Dewanagala 2; Galasne (144).

Paemilikaranawā, to complain.

Paeradima = parājaya, Ab., 402.

Paerumbora Kāvya XI., 25.

Paeraedae = parājita, Parawis. 56.

Paeraehaen = parisāvana, water strainer, Amb. B., 29; cf. parahana

Paeraehaer = parihāra, Mah. B., W. P. D., 14, Kong. (112), C. 13., cf. parihartavyo, Ind. Ant VII. 7; VI., 17, 302; cf. Perahana.

Pael, watch hut, P. P. 38.

Pael, shoot of plants, Nām., 260; Dondr. (159); C. P. (172); Kael (162).

Paelanda = pilandhana, Gp., A. 7, Kāvya. X., 180.

Paelaen, Kotta. (160)

Paelaendae, P. P. P., 8; Thūp, U. P. I., 3.

Paelu, split, S. S., 57.

Paewati, current, Alw., 39.

Paewas = prakāṣa, K. J., 74.

Paewijyan, P. P. 34, 38; paewiji, P. P., 48; cf. Wadnā

Paewidi, P. P., 30; Her.

{ Paewaetnae, to continue Gp. C., 20.

{ Paewaetiyae, P. P., 24.

{ Paewaetten, Dondr. (163), 13.

Paewaetma, custom, P. P., 50.

Paewaerū, P. P., 27.

Paesula = paścāt kāla, posteriority, Kāvya. VI., 43; Nām., 244.

Paessa = paścima, Wandr., 15; Gp. A., 17; D. I., 8.

Paehenawā, to ripen, ✓pac.

Paehaeri = praharaṇa, Kāvya. XI., 9.

Paehaerac, E. P. (116) A. 16; Aet. (117) A., 14.

Paeliya, Amb. B., 30; Rhys Davids I. 1., p. 18.

Pāo = prasanna, Kāvya. 127; Gutt., 188.

Pāla = pāli, Wandar., 14; Galasne, 3; S. B. M. B. 3; Gp., A. 17;

Kael

Paewana = Prakāṣawana, Gutt., 68.

Prapāla, 158, 2

Praweniya, Kael (162), cf paweniya.

Pralaya, D I, 1, S M, A. 2, Gp A, 13, Galasne, 1

Baka = bhāga Tiss, 14

Bakamūna = Vakramukha.

Bajikahi, Gayab (5)

Bat, Amb A. 1, E. P A. 6 (116), Dewanag 2; Mayal A 6

Bada, belly

Badae, S M B, 18

Ban, Amb B 38; Banae B 1, Baenae B 2, Parawis, 153,
S M A, 28 = bhana

Banannā, R D 28 cf Buniyae

Bana, P P 36

Bata, Mah R 3, Kaeligatta, 22, Katugaha, 17, Maled bate
Chr 60

Batiya = bhrītā, Bad (68), 4

Batura = bhastra, Kāvya X., 167.

Batge, Amb B, 19

Batsu = bhattasūpa, Mah II., 248

Bad = baddha, Amb A. 15, 44, Rambhaw, A 5

Badana, R D, 27.

Badāda = Buddhadiśa

Badinawā, to fry, √Bhrj

Badula = Bhallātaka, Mah II, 136

Bandawā, having built, Gp A, 20; 145b, 6

Bandu, Gp A, 4

Bamana, Galwihāra (54)

Bamikawiya, Nett. (29)

Bamu (f), 158, 4

Bamunu, Gp B, 4, 158, 15, C P, (172)

Bamba = brahman, S S I, 16

Bamba = vyāna, Ab, 269

Bambana = Brāhmaṇa

Bambara = Bhramara

Barraaketa, Dunum (15)

Balātaka overseer, Hab, 5, cf Balannaka, S B M A, 3

Balanawā = Avalok, Amb A, 20, 31, P P, 33, Gp B, 22,
cf Baelū Maled balang Chr 66

Bilī, Wandar, 4, Kachig B 24, Katugaha, B, 15, Gp passim

Balī, crane, Nām 143, K. J, 31, Balāwala = balākūlah
flock of cranes, S S, 33

Ballī = bhashala, dog C P, Maled balu, Chr, 63

Bawa, Gp B, 16, baw = bhāva, P P, 43, C P, bewen,
S S, 60

Basa = bhāṣā, Gp A, 11, Maled bas, Chr 58

Basnī, Kael.

Bahan, string, Kāvya IX., 69, Nām, 227

Bahismā = bhaṣman, S S I, 22

Bahinawā, to descend, √bhramç.

Balālā, cat = vidāla, Maled. buḷan, Chr., 50.

Bā, a vbo. bahinawā, D. I. 9, S. M., A. 24, = Nihkshepakōṭa Kāvya, XI., 21.

Bā = bhāga, Nām., 51; K. J., 154, cf. Baka.

Bāya, "brother," Tiss., 2.

Bālayā, "child," P. P., 39.

Bikawawi Alutg.

Bijakali, Mih. (20), Mah. R. (6), cf. Bajikahi.

Biji = bhrājitawī, K. J., 43.

Biju, "seed," R. D., 17; Dondra, (163), 15, 17; Maled. bis Chr., 54.

Bijurupa = bijapūra, Ab., 577.

Bijuwata, Gp., C, 8.

Bidam, Amb., A. 13 = abhidhamma.

Biṇṇa, Her, comp., baṇ.

Biṇuwa, P. P., 46; Biṇiyae, ib, 47, cf. Baṇ

Binera, Sept. Oct., S. M., B., 14.

Binduwīma, Her.

Binduru, "changed," S. S., I., 9.

Bim, earth, Mah. B.; Aet., B. 3; 158, 3; Amb., A. 40; Maled. bing, Chr., 54.

Bimdiya, √bhid Kir., (57).

Biyama = bhaya, S. S., 14.

Birem = bhītiya, Gutt., 2; Maled. bīrung, "to fear," Chr., 54.

Bili, Amb. A., 19 = balika Milindapañha, 84; Grimblot, 8; comp bili, "a powerful person," S. S., 57.

Bili, raw, Amb. A., 47; W. P. C., 9; Comp. bilimas, Nām., 85.

Bili Mayil, B. 5; Nām., 270; religious offerings, cf. J. B. B. R. A. S., VIII., 71, balivarddha, comp. bhallan.

Biliyā = balisa, Ab., 674.

Bisara Kāvya, X., 209.

Bisam, Pl. of biso Mayil, B. 26.

Bisawa, Kōṭṭa.

{ Bisew = abhisheka, Amb., A., 2.

{ Biso, "Queen," Mayil, A., 12; Nām. 149; Kaelig, B. 13; Katugaha, B. 4; Abisew, K. J., 205.

Bisowa, Amb. B., 42; "Inauguration."

Buka = bhikshu, Tiss. 15; Galwana.

Buki, Nett, (29)

Budalnāwan, S. M. A., 19, for mudalnāwan from Tamil mudal, "money."

Budinawā, "to sleep," Alw., 64.

{ Budi, Amb. B., 42.

{ Budu, P. P., 1, 11, 18; Maled. budu, "image," Chr., 57.

Bun, Mayil, B. 6; Nām., 27; Bunna = bhagna Kael, S. S., 57.

Buna, "sister," P. P., 26; cf. buhuna, sister, Gl. Dh., 43.

Bunangana, P. P.; 26.

Bulat = tāmbūla Kaeligatta, (152 b), A. 22.; Katugaha, A. 17; Rōdiya tehalā, J. C. A. S., 1855, p. 180.

Buluṇṇi, "dexterity," Nām, 275; Ab., 731; Kāvya, X., 132.

Bālu, Nām 125, Ab, 569.

Bedanawā, "to distribute," Amb, B. 16, 56.

Bentoṭa = Bhīmatittṭha, Mah II, 341; bem = bhīma, S S, 57

Bera = bheri, 158, 16, Ruṃ D, 26, Maled, beru Chr. 53

Beligala = bhīllasela, Mah II, 320

Bellā, "pearl oyster," Ab, 676, Nām, 87, Maled boh Chr

Behedak = bhesaja, P. P, 26, Ab, 330, Maled. beskarā,
"medicine," Chr, 60

Beheru, Nām, 130; Ab. 585.

Bē = bheda, S S. I, 1, II., 21

Bojiya, Hab, 5, 6; cf bhojyaka paṭi inser at Salsette, XIII,
line 11.

Bond, Amb, B, 44 = Bhandika pariṇa (?) Mah 52, 38

Bodun, "eating," S S I, 21, cf Bojun, P. P, 32, 33.

Bonawā, "to drink," √pā, Maled. bong Chr, 53.

Boyana, Gp, C 11.

Boruwa = aparādha

Bol = busa, Pālī bhūsa Ab, 453; Amb, B, 47

Bolidi Nām, 127; Ab, 574, 576

Bosat = bodhisattva, Gp, A, 3.

Boho = bahu, P. P. 8; Gp passim, Wandar., 13, Modern
bohoma, contr bō Gl, Dh, 41.

Baegin = bhāgena, Amb, A, 52; B, 4; Wandar, 7; Maled
bae, "lot," Chr. 59

Baegae, Wandar, 10.

Baetaluwā = Medhra (?)

Baeti = bhakti, Kāvya, V, 42; Parawis, 70

Biediyāwa = bhrajita, Ab, 463

Baenā, 158, 4, S M A, 12 = bhāgineya, cf Bāe

Baendae √bandh, Amb, A, 44

Baemma "bond," Nām, 245; Kāvya, XI, 21.

Brema, "eye brow," Maled. buma Gray, 20

Baerama = brahma Parawis, 145.

Baelū, Gp, A, 7, B, 9, 10, C 1, baelima, S L, 59 from balanawā,
cf Baelae

Bacwahara = vyavahāra, Paraw 113

Baewi, Gp, A, 8, Baewin, S M, A, 26; Gp passim.

Baesae, a vbo babinawā, Amb, A 11, R. D, 21, Gp, A 36,
S L, 59

Baehaeri = bāhira, "external," Amb, A, 23, P. P, 42, Maled
bera Chr, 62.

Baelae, Amb, A, 38, cf Baelū

Bāe, "brother," Amb, A, 5, Gl. Dh., 43

Bāenae, S M, A, 28, cf Ban.

Bāeya = Bhāga

Bhattayan, Gp, B 15, Thūp, VIII.

Bhandāra (mod bandāra), "son of a chief," 158, 2, comp Maled,
bundara, "public," Chr, 63

Bhayaac, Kaelig, A, 32, Katugaha, A, 25

- Bhallan, P. P., 39; comp. balikaraya, J. C. A. S., 1855, p. 74; 1875, p. 12.
- Bhārakaḷapasu, Kael.
- Bhāg, P. P., 8 = bhāga.
- Ma, Maha. A., Gp. A., 16; C., 10; cf. hunudiyama, S. S., CLVII.
- Makalgama = makkala Mah. II., 202; Nām. 140.
- Makula Galwihāra, (54).
- Makubamu = makshakudrūṣa, Mah. II., 116.
- Maga = Mārga, Gutt., 153.
- Magā, "look," S. S., 34.
- Magul, "feast," S. S. II., 21; Mangula, Amb., A., 33; Gp., A., 7.
- Majimodina, "march," Hab. 10; Ruanw. D., 16, (21); cf. Maendindina.
- Manga = mārḡa, Gp., A., 23; S. M., B., 8.
- Manggiya, Mah. C.; P. P., 38; Mayil. B. 10; mangdiwa, K. M. A. 17; H., mang., B., I., 319.
- Maṭa, Gp., C., 11.
- Maḍa, "mud," = Mala (?).
- Maḍula = maṇḍala, D. I., 4; Waelig., madulla Kaeligatta, A., 31; Katugaba, A., 25.
- Maḍuwa = Maṇḍapa.
- Maṇḍowuwa = Maṇḍāpaka, Amb., B., 53.
- Maṇi, 158, 8.
- Maṇḍapa, "almshouse," Gp., B., 23., C., 1.
- Maṇḍaran, Galasne, 3; D. I., 8; Gp., A., 17; Attanagalu-wansa, L.
- Mat, P. P., 40.
- Mata = Mātrā.
- Matu = Mastaka, "only"; L. V. K. C., P. P. P., 36; S. M. B., 1; Dondr., (163), I., 10; C. P., Gp., C., 12; Matumatu., J. C. A. S., 1879, p. 44; Matuwana, Ruan. D., 32; P. P., 16; Gp., C. 24; Maled. mati "upper," Chr., 70.
- Mattantā, P. P., 41.
- Mattamatta, "drunk," Ab., 101.
- Mada = Majjā.
- Maḍaṭa = Mājyeshṭha, Nām., 121; K. J., 66.
- Maḍuka, Galgūnik, (17); Maḍhuka, Kong., (112) D. 4; cf. Miwan.
- Maduta = Mattahastiya Gutt., 42.
- Madura = Maṣaka Kāvya, II., 12.
- Manā, P. P., 21, 46.
- Manāpaya, Mib. (20).
- Manāwedayi, P. P. P., 30; S. M. B., 16.
- Manikāya, Waeli.
- Maninawā, Ch., II., 18.
- Manuwāesara, Amb., A., 39; Mah. I., 237; II., 95; J. C. A. S., 1880, p. 33.
- Manumaraka, Gaj (5); Galwana, 2. Hab. 5.

- Manwā, S S, 57
 Mammae, "myself," Gp, B 15
 Mayewan, Gp, C, 16, (2)
 Marana, Abhiy B, 7
 Marahu, Gp, C, 12, "death," Sub 139
 Marā, Wewelk., 26, 18
 Maru, S S, 24
 Marumanaka, Mah R., Sandag D, comp, manumaraka
 Mal, brother, P P, 22, malanuwan, S M A., 27, cf Gl Dh, 43
 Mal, flower, Hab, 7, Amb, B, 3, 129, 6
 Mala, P P, 11, "dirt"
 Malakuda, "virgin," P P, 39, Gl Dh, 152
 Maladā, "sandal," S S I, 14
 Malawa = Mallaka, Ab, 458
 Milas, Amb A. 38, B, 34
 Malwar, Amb B, 35, mod malwaru = mālākārya
 Mawun, P P., 39
 Mawanta, S M B, 16
 Mawupiya, P. P P A., 26, P. P, 26, cf. matapitas, Cunningham, 68
 Mawu Gp B, 17
 Mas, "fish," = matsya Abhy. A., 14, B, 6, Aetakuda, A, 4, Maled Mas Chr, 55
 Mas, month, = Māsa Amb A., 4, 56, K M A, 7
 Masak, P P, 50
 Misa, Ruau, D, 7, see Davids Coins and Measures of Ceylon, 23, note Hardy Manual of Buddhism, 218
 Masuru = macchariyam, "jealousy," Nām, 71, Kāvya XIII, 52
 Masulatae, E P (116) A, 19
 Mastota = Macchitttha, Mah II, 68
 Māsina, "brother in-law," Ab, 244
 Mitha negi, P P, 13, Mahāngu, mitharu, precious = mālāgha Nām, 235, Kāvya X, 194, cf mālārengi J P Mahariha, E H Mahang Hoernle, 81
 Mahara = gramaa, Gp B, 4, Gl Dh, 31, Ing A, 29
 Maharam, Mayil A, 20 = Mahanakarmā, mahanuwan, Gp A, 23
 Maharuni, Tass, 4, 7
 Mahanel, "the blue lotus."
 Mahanaewiyapokuna, Parawis, 89
 Mahapānan = Mahāpāyā, Gp B, 3, R D, 12, Ing A, 8
 Mahapā, Gp C, 19
 Mahaboyā Mah B
 Mahamada, Tamunagala (55)
 Mahayan Katugaha, A, 5
 { Maharyānan, P P, 6
 { Maharyahu, P P., 12
 { Maharad, E P A. 11
 Mahalaka, Hab, 5.

- Mabāle = mahālekha Aet. B., 20; Mahalekā, E. P. A., 22; Ing. A., 19; Mahālaenan, Mah. A.; Kāvya. XIII., 90.
 Mahalusaṅga, P. P., 40, 46; Mahalā, 158, 9.
 Mahallawun, P. P., 39; Pāli mahallaka; Mag. mahālaka, Burnouf, Lotus, 367, 749; Kern Açoka, 105.
 Mahawatura, Gp. A., 9.
 Mahawar = Mahāpāra, Amb. B., 54; K. M. A. 13.
 Mahasarana, Kir., 2.
 Mahāambo = Mahābodhi, P. P., 43; Māambo, P. P., 32.
 Mabidi = mabarddhi, Gutt., 81.
 Mahuduru, Gp. C., 18.
 Mahodhaya, 158, 11.
 Mahaengi = mahārga, P. P., 13; K. J., 105.
 Maḷa, "dead."
 Maḷu, "brother," Situlp., 1; comp. mal.
 Maluwa = mālaka, 158, 11, 18; Ruan. D., 22; cf. māḷa, Grimblot Sept Sutta Pālis., 1.
 Mā, P. P., 8, 15; R. D. 24.
 Māgam = mātugāma, Her.
 Māgal = mahāgalla, Mah., 180.
 Mādae, Abhay. A., 21.
 Mātraya, Gp. C., 21.
 Mādelgas = mahalabujagaccha, Mah. II., 347.
 Mādaet = mahādāṭhika, Mah. II., 136.
 Māvaya, "distance," R. D., 21.
 Māma, "uncle," Ab., 245.
 Mālakā, 158, 17.
 Māligāwa, "palace," C. A. S., 1873, p. 78.
 Māwal = Mahāwila, Abhay. A., 7.
 Māwulā, Waeligama
 Māwaeni, P. P., 7.
 Māhaengi = Māhārga, K. J., 105; cf. mahaengi.
 Miciyadiṭṭika = mithyādrisṭin, Kir. (57) comp. mi-adiṭṭu.
 Miṭa = muṭṭhi, "fist," S. M.
 Miṭināl, Amb. A., 33; comp. Nāl Mah. 50, 9.
 Miṇṇ, "goldsmith," Amb. B., 47.
 Miṇḍiya, "female slave," 158, 17; miṇḍi, Amb. B., 20.
 Mit = matsya S. S. II., 34; cf. mas.
 Midinawā, Tiss., 5, 6 = midima = mukti, cf. mudawā.
 Midiwaeli = muddikā, Ab., 587.
 Midul, Nām., 105; Kāvya. XII., 47; Ab., 218; J. P. Mijā.
 Midella = mucalinda, Ab., 563.
 Min, "fish," Nām., 83; K. J., 200.
 Min, "wisdom," Nām., 52; K. J., 125; Ab., 373; P. P., 19;
 Mindennaṭa, cf. nisadennaṭa.
 Minis, Ruan. D. 28, Amb. A., 30; P. P., 34; Minhā, "man," R. D. 28; Maled. iṅlung, Chr., 60.
 Miniya, "corpse," Ab., 58.
 Minmatu, "afterwards," Alw., 76; cf. matu.

Miyaṅgunu, Gp B, 10, Mīyunu = Mahiyangana, Mah II, 136,
cf Mīpal

Miyara, "dam," Kāvya, 42

Miyulaesi, S S II, 21

Mirūgu = Marīci, Ab, 65, Nām, 41, Gl Dh, 46, cf meraj

Miris, pepper = marica, Maled Mirus, Chr, 62

Mirisawiti, R D, 30

Milaya, Kael

Milae = mūlya, "money," Ab, 531, Wewelk, 18, Amb B 3,
Gutt, 134, Ab, 471

Millanantota = mālitittha, Mah I, 146

Miwan, K M B, 3 = madhūka, comp miwan

Miwā = mahisha, "buffalo," Aetawīta C, 20, Mah C Mayil B
7, Ing C, 5, Wewelk, 25, 29, comp mi

Misak = vinā Kāvya, 20

Misaditu, Gutt, 56, Her = miyaditika, q v

Mihita = smita, P P, 40, cf Mah waggā, VI, 35, 2

Mihinga = Mridaṅga

Mi = Mūshika, rat D I 10, Mald Mida Gray, 16

Mi = Madhu, Mīgoda, Mah II, 136, Mimaessa bee

Mi = mṛityu "death," Gp B, 15 (?) Nām, 207

Mi = mahisha, Nam, 140, Kāvya VIII, 30, Maled miḡuna
Chr, 49

Mīpal = Mahipāla, comp miwā, S S I, 5, cf miyaṅgunu

Mimuttā, "great grandfather"

Mirikunu = Mardala, Kavy IX, 72

Miwan, Amb A, 50, Ab, 554 = Madhūka

Muktun, Aet B, 15, ✓muc

Mugaṭiyā = mungusa Ab, 622

Mugara = mudgara, Ab, 392

Mujita ✓majj, Hab, 1, cf kumudinawī, cf sumugga, Jat. I
265

Mut, "besides," Amb A, 16, 41, P P, passim

Muti = Smṛiti

Mutu = muktā, pearl, P P P A, 18, Gp A, 18, Maled Mun,
Chr 62

Mutulaci = muttilamba, Mah II, 55

Muda = samudra (?), Mih (20), cf Muhundu

Muda K J, 47, cf Mundun

Mudala = Mudgala

Mudala C P Kotta (160), Mudaliwar Kael

Mudiwā = Muktakarawā, K J, 115

Mudun = Mūrdhan, Dewanaḡ 4, Nām, 166, Ab, 542, cf
mundun

Mun = Mudga, Kāvya V, 5 = Pālī Muṅga, Bermes I, 286

Mundo, 158, 14 = Mudrā?

Mundun = Mūrdhan or mudrī, Amb A, 25, 56, D I, 4,
P P P, 8, 12, Gp A, 12, Mudunpritharawu, Kael, cf muda,
mundun

Mura = Amṛita, Kāvya 78

- Maerīya, Ruan. D., 26.
 Maerū, Gerund of Maranawā, Abha, A., 14.
 Maēla = Mlāna, S. L., 69.
 Maes, bed, Nām., 176; K. J., 139.
 Maesiri = Masāragalla, Nām., 221.
 Maessakae, K. J., 137.
 Yakada, "Iron," R. D., 19; Maled. *ḍagaḍu*, Chr., 58; comp. *ḍaḥ svārthe*, Hem, 429; Pischel, Beitr. III., 239.
 Yakadum, P. P., 39 (*yakaduru*), comp. *bhallan*.
 Yakaya, Wewelk, 8 (?).
 Yaṭaka, "lower," Angul., 3 (67a)
 Yaṭatehi, Alw., 76.
 Yaṭaesi, "lower tank," Amb., A. 39; cf. *yaēta*.
 Yaṭgalae, "The lower hill," Amb., A., 34; comp. Maled. *aḍi gaḍu*, Chr., 60.
 Yadinawā, "to pray, beseech" ✓*yāc*.
 Yana, "called," S. S. I. 3; P. P. 27; Gp., B., 13, 20.
 Yannawunṭa, P. P., 28.
 Yalā, Amb., B., 27 = *Salā*, Chatty.
 Yali = *Naewata*, K. J., 78.
 Yawā, S. M., A., 31; P. P., 34, 35; Gp., B., 1; *dawas yawanu*, P. P., 24; cf. *dawaspatā*.
 Yasa = *Yasasa*, Kāv. XII., 26.
 Yahana = *ḥayana*, Nām., 176; K. J., 55; P. P., 32.
 Yahana ✓*sah*, Amb., A., 11.
 Yahapat = *subhaprāpta* = *Yāpat*, Gutt., 137; comp. *Yāpahu* = *Subhapabbata*, Alw., 72.
 Yahala, *ḥeheli* = *Sahāya*.
 Yabaḥa, Amb., A., 36; *Yāla*, a measure of extent, Rhys Davids I. I., p. 20, Ab., 484; cf. *Yāla*.
 Yāku = *yāgu*, Mah., R., 3.
 Yāla (tun *yālak*, 3 times), cf. *yal* Nām., 35; J. Alwis Leisure Hours. II., 143; D. I., 12; Ruan. D., 31; L. V. K. B., 158, 8; *Waeli*.
 Yi = *iti* S. S. I., 1, 6; P. P., *passim*.
 Yi = *asti* S. S. II., 21.
 Yut, P. P., 37.
 Yutu = *Yukta*, Amb., A., 23; P. P., *passim*, *yutuya*, Gp., C., 9.
 Yuttāha, P. P. P., 56.
 Yutteyaē, Gp., C., 15, 22; P. P. P., B., 2.
 Yutti = *Yukti*, Kāv. XII., 79.
 Yuda = *Yuddha*, Gutt., 105.
 Yuwaraja, Gp., B., 1.
 Yū, P. P., 48.
 Yeta = *Yanakalhi*, K. J., 38.
 { *Yedā*, P. P., 25; S. L., 69.
 Yedi, P. P. P., 66; P. P., 21, &c.
 Yedū, P. P., 51.
 Yodā, "fastened"; Gp., C., 7; P. P. 19, 24; S. J., 69.
 Yodi, P. P., 16.

- Yedi = Yācīta, S M., A., 17.
 { Yedena, Wewelk., 36
 { Yedennawun, P. P., 20.
 Yehe, S S., 4
 Yeheka, "excellent," K. J., 141; Paraw, 108.
 Yela = diyaddha.
 Yon = Yoni, S S I., 6
 Yona, kinsman, Gp., A., 5
 Yohombu, Nām, 126; Ab, 577
 Yae, Gp., C., 12, 23
 Yaeta = adhistāt P. P., 19, 23; cf Yataesi
 Yaeyi, S M. B., 17.
 Yaela = Yāla, P. P., 50; cf Yāla
 Yaewin, L. V. K. B., from Yawa
 Rakana, Hab, 5; R D., 10 (21).
 Rakawiya, Gaj 2
 Rakinawā, "to watch"
 Raknā, Amb, B., 37, S M B., 4
 Rakpānkata, Mah, II, 116
 Raj = rājā, L. V. K. A., Amb, A., 1
 Rajadaruwa, P. P. P. A., 10; 158, 6
 Rajaya, S M A., 20; Katugaha, A., 1.
 Rajasirin, S M A., 11.
 Rajastha, S M. A., 28.
 Rajini, "queen," Sandag, B., 3.
 Rajge = rājagriha, Amb, B., 9.
 Rajjuruwan, 158, 5; Gp. B., 16; Kaelig, B., 12; Katugaha,
 B., 2
 Raṭa, Amb. A., 47; Gp. A., 4, 20.
 Ratladuwa, Amb B., 37.
 Ranasimha, Gp. A., 10.
 Rat (?), S. M. B., 14 (v. 1 ranpata); Maled. rai, Chr., 64.
 Rad, Mah A., cf. raja L. V. K. A., raj Amb. A., 1
 Radawa = radaka, Amb B., 53.
 Radahara, taxes, Mayil, B., 5
 Radū = rājaduhitā S S I., 9.
 { Radola = rājakula, "headman," Wewelk., 17, Ing. B., 21;
 { Thūp U. P. III., 3; middle form rajakolhu, Tiss. 12
 { Radakol Mayil, B., 23.
 { Ran Gold, Amb. A., 35, B 1. Maled rang, Chr., 56
 { Ranae, Amb. B., 57 (money?); ranin, 158, 17.
 Randawa, Gutt., 215
 Rambukwaella = rāmucchuvalika, Mah II, 185.
 Raya, Nett. (29).
 Rala, wave, Kāvya XI., 10; Nām, 81; Ab, 662.
 Rawatanawā, "to cheat," K J., 134.
 Ras = raçmi, Kāvya X., 173.
 Rasawaehryae, Gp C., 10
 Raha or Rā = Surā, Kāvya IX., 23, intermediate form rāha
 Her. Mald. rā, Gray, 17.

Rahaja, Nett. (29).

Rahas, Gp. C., 11; Nām, 190.

Rāla = radala.

Rik for ruk S. S. I., 14.

Riṭa = Aritṭham.

Ridi = rajata Wandar., 5; Maled. rili Gray, 17.

Riyana = ratana (aratni) Cubit, 158, 12; S. L., 72; Kael;
Maled. riyag, Chr., 47.

Riwi = ravi, D. I., 4; Nām., 40.

Risi ✓ruc, P. P., 49, cf. risiwum, 'desire,' Nām., 71; ruswā Amb.
A. 6 = rucitwā.

Ruk = vṛiksha S. S. I., 6; Gp. A., 14.

Rukat, Nām, 118; Ab., 555.

Ruku, "dwarfish," Gp. B., 4; Mald. ru Gray, 17.

Rukuranawā S. S. I., 6, part. rukuḷō I., 14.

Ruti = ruci, Kāvya, passim.

Rodu = Mahat Kāvya., 721 = raudra Gutt., 219.

Rupun = ṛipu, E. P. A., 18.

Ruwan = ratna.

Ruwanmaeli, Wandar., 9; comp. Ratanamālā Mah., 90, 93.

Ruwanasun, Amb. B., 12, mistake for Ruwanasut = ratanasūtra,
Spence Hardy, Eastern Monachism, p. 26; Mil 350, Khad. VI.

Ruwarū S. S. I., 11.

Rasi = ṛishi, Kāvya. III., 33.

Reda = rajas, Gutt., 106.

Redum = rujana, S. S., 41; Maled. redu, "crack," Chr., 52.

Rēmas = rohita, "rawfish," Nām., 85; Kāvya. X., 166.

Roga, Gp. C., 6.

Roda = rekhā S. S. II., 26.

Ron = reṇu.

Rol, P. P., 18 (?).

Rōmbu = roman.

Rae = rātri, Maled. re Chr., 61, cf. raeya.

Rae = rāci, Kāvya. XIII., 36, cf. raes.

Rae = haera, Gutt., 114.

Raekinaāwa = rakshanāyaka, Amb. B., 17; Mah. I., 269.

Raekiya, Amb. B., 18; C. P.

Raekae = rakshākoṭa, K. J., 40; Abhay. A., 15.

Raekka, Gp. C., 7, 8, 9, 13; Min. A., 52, cf. daekka Gp. C., 5.

Raeṅgum, "dance," Nām, 66; K. J., 25.

Raedna, "queen," = rājñī.

Raeya = rātri, S. M. A., 15, cf. rae.

Raela = laharī, S. L., 73; Maled. rāula, Chr., 69.

Raewatilla, "deception," Sub., 140.

Raewu, sound, Nām., 64; Kāvya. XII., 18.

Raewula = cinaṅgu, Nām, 166.

Raes = rāci, cf. rae.

Raeswū, Gp. B., 44; raeswu, P. P., 35; comp. Maled. raeskurang,
Chr., 47.

Raehiñi = rushṭa, Kāvya. XII., 58.

- Raehuna = raçmī (?), String Nām, 227, Ab, 448, H rasā
 Beames I, 348.
 Raehaena = rajju, Parawis, 102
 La in sinhala √lā Hem IV, 238
 La heart S S I, 13, cf laya
 Lak = Lankā, E P A, 6, Aetw. A, 7, P P, 14, Wewel, 1;
 Dewanag, 3
 Lakada, "stick," comp Pischel Beitr III, 249
 Lakahi, Nett (29)
 Lakī = lakṣmī, Kīr (57)
 Lakuna S S II, 21
 Lakus = lakuja Nam., 124
 Laganā Her
 Lajaka, Galwihāra (54), cf. Aṣoka's Pillar Inser III
 Lat = labdha, S M A, 15, latae Kaelig, A, 33, Katugaha, A,
 26, lad, E P A, 17, Aetakada, A, 7
 Ladi Mahak D
 Ladin Ruan, D Gp A, 7
 Ladu, Gp A, 3, Amb B, 37
 Laddan, Wewel, 24, 25, Kong, C 4
 Laddi Abhay, A 18
 Laddāhu, P P P B, 21
 Lanuwā = raçana
 Landa = laja in wilanda Nām, 261
 Landa "woman," K. J, 77, Nām, 150
 Lapa Mark Nām, 39, Kāvya XIII, 57, K. J, 198
 Lopus = labuja or lakuja, Ab, 570, Nām, 124
 Lapnāram Nam, 130, Kāvya X, 163, Ab, 577
 { Labina, R D, 11 (21), P P, 18
 { Labanu, Amb A, 8, 40, B, 16, 37, Her
 Labhaya, L V K. B
 Lamina, P P, 44
 Laya, "heart" = hrdaya.
 Lawana, lip, Nam, 164, K. J, 127
 Lawā Debelg, 4, P P, 22, R D, 26, Gp A, 21, Waeli cf
 lawae, comp Maled. lannang to apply, Chr, 47
 Lasunu, lahunu = laçuna S S I, 22, mod. lūnu.
 Lahāg = çālāka, Amb A, 10, Comp Mah, 43, 45, S S, 14
 Lā, P P, 47
 Lā = laha Kael
 Lā = lakṣhā, K. J, 58, Ab, 305, Nām, 175
 Lākada = lākhā, Ab, 305, cf above lahada.
 Lakitaka Alutg (52) hyawa Tiss 18, Palī lakkutika Alw Kacc.,
 72, Mahāvagga IX, 4, 11
 Lan well, Nām, 88, K. J, 192
 Liyā, S L 10, C P
 Liyanawūn, 158, 15, hyaewiyae, Amb A, 54
 Lahanawā, "to lose"

Wajra, D I, 9

Waṭ, Amb A, 24, B, 14, 20, = waṭṭup, "wages"

Watageya, "round house," Gp C, 1

Wataway, Amb A, 56

Waṭuwā = vartakā, P P P, 52, 158, 17 (?)

Waṭi = wataneyayī, Amb A, 7

Waṭae, "around," Amb A, 43

Waṭṇāwaerī, Amb B, 14 (= watupnāyaka vīriyakāra Com)

Wathī, Amb A, 40

Wadanā, P P, 16, Waeli, 1

Wadanuwan, P P, 6, comp Mar badā etc, Pischel Beitr III, 257 f

Wadamanika Nett. (29), Galgamuwa, (30), Ponikulam, (94), comp Mah, 70, Burnouf Lotus, 625, Thomas, J R A S, N S, I, 484

Wadatalan, K. M B, 8, comp tal

Wadā awut, S M A, 27

Wadā, Gp A, 17

Wada, Mah, B; J C A. S, 1879, p 30

Wadagenae, D I, 7

Wadāla, Ing A, 11

Wadu, carpenter, Amb B, 44 cf wadhika, Trans 2nd Orient. Congr, 342, Maled, wadangkūrā mihung, Chr, 50

Wana = varna, S S. I, 2, 9, 10

Wanā = virahita S S, 34

Wannatuwara, 158, 15.

Wat = vrata, Amb A, 5

Wat, P P, passim, Her.

Wat = vastu, Amb A, 43, Mah B, J C A. S, 1879, p 29

Wata, Amb A, 29

{ Watala, K J, 47, 'large'

{ Watala = vistarna Kāvya, X, 122

Watama, Dunum, (15)

Wātūwa, time, P P, 33

Watiwata, Tamanagala, (55)

Watup = vatthu, vastu, Amb A, 49; cf watu = āramaya, Kāvya X, 99, Arāmaṇvatthu Mahāvagga III, 5, 6

Watura = vātula, Gp A, 9, Thup VIII

Watsika = wassikā, (?) Amb B, 7

Watsunu = vāsacunnam, Ab, 306, powder

Wattam, "cleverness, S S, 23

Wadakasā = vācā, Sub, 142, cf, wadawala.

Wadawala = vacāvātaka, Mah II, 202, cf, wadakasā.

Lihil = çithila, Kāvya. VII., 53.

Li, S. B. M. B., 2, a vbo liyanawā, cf. lū a vbo lanawā.

Lilāwa, "action," P. P., 54.

Lunu, "salt," Maled. lonu, Chr., 65.

Lunuwarāṇa, Nām., 122; Ab., 553.

Luhu = laghu S. S. I., 1; S. B. M. B., 3; Nām., 26.

Luhul, Nām., 86; Kāvya. X., 166.

Lū = bahanalada S. S., 57.

Le = lohita, Maled. le Chr., 48.

Lekam = lekhakarma, Amb. A., 25, 57; Nām., 250.

Leḍa = Klišṭa, 'sick,' Nām., 157; Kāvya. XIII., 1.

Leṇa, Gp. B., 10; K. J., 69.

Leda or lenda, K. J., 35.

Leda, K. J., 70.

Ledaruwak = lekhadhāraka, "examiner" (†), Amb. B., 43.

Leya, "writer," Amb. A., 21; S. B. M. A., 5, cf. læṇan.

Leladana = līlopetā, K. J., 92; Gutt., 106.

Lesā = līlā, Gutt., 131.

Lesā, R. D., 32; 145b, 3; Dond. (163), 24.

Lē, "stroke," S. S., 25.

Lo = loka Gp. A., 8, etc.

Lot = lodhira, Ab., 556.

Lopallā S. S. I., 13.

Lomudaehae, horripilation, Kāvya. VI., 33.

Lola, P. P., 15.

Lowa, P. P. P. A., 25; Gp. B., 21.

Lowinawā, ✓lib.

Lowaeda or wacssa = lokawāsi, P. P. P., 13; Thūp.

L. P. VII., 1.

Losasun, S. M. A., 28.

Loho = lohita, Gp. A., 18.

Laekiya = Alamkṛita.

Laegum, P. P., 38, a verbo lāginawā.

Laeūgū a verbo naūgh, E. P. A., 13; Amb.

J. C. A. S., 1879, p. 35.

Laedi, Amb. B., 19.

Laebi, P. P., 35; Kaeligatta, A., 31; Katug.

Laebim, Gp. C., 5; laebeyi, R. D., 18.

Laella, "plank," Alw., 77.

Læṇan, Mah. B. "writer."

Lāesi, "slow," Ab., 54.

Wa, being, S. S. I., 1; P. P., 39.

Wak = paksha, Mah. A., Amb. A., 45, 53; w

Wakagasālā, Kāvya. X., 220; comp. Pischel zu

Wakasahidaka, Sītulp., (16).

Waga = vyāghra, leopard, Gutt., 209; Gray, 1

Wagapul, "long pepper," Nām., 218; Ab., 583.

Wagala = galita, Kāvya. X., 118; Nām., 247.

Wajāraṇa, Amb. B., 38; Wajārat, Amb. A., 1

A. 17, = avadhāreti.

Wajra, D I, 9

Wat, Amb A, 24, B, 14, 20, = waetup, "wages"

Watageja, "round house," Gp C, 1

Wataway, Amb A, 56

Waṭuwā = vartakā, P P P, 52, 158, 17 (?)

Waṭi = wataneyaya, Amb A, 7

Waṭae, "around," Amb A, 43

Waṭnāwaeri, Amb B, 14 (= waṭupnāyaka vīriyakāra Com)

Wathu, Amb A, 40

Wadanā, P P, 16, Wach, 1

Wadanuwan, P P, 6, comp Mar badā etc, Pischel Beitr III, 257 f.

Wadamanaka, Nett (29), Galgamuwa, (30), Ponikulam, (94), comp Mah, 70, Burnouf Lotus, 625, Thomas, J R A S, N S, I, 484

Wadatalan, K M B, 8, comp tal

Wadā avut, S M A, 27

Wadā, Gp A, 17

Wadā, Mah, B, J C A S, 1879, p 30

Wadīgenae, D I, 7.

Wadīla, Ing A, 11

Wadu, carpenter, Amb B, 44 cf wudhika Trans 2nd Orient Congr, 342, Maled, wadangkurū mihung, Chr, 50

Wana = varna, S S. I, 2, 9, 10

Wanā = virahita, S S, 34.

Wannatuwara, 158, 15

Wat = vrata, Amb A, 5

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{ Watala K J, 47, 'large'

{ Watala = vistāna. Kāvya, X, 122

Watāma, Dunum, (15)

Watāwa, time, P P, 33

Watuwata, Tamanagala, (55)

Watup = vatthu, vīstu, Amb A, 49, cf watu = arimaya, Kāvya X, 99, Aṭṭhamavasthu Mahāvagga III, 5 6

Watura = vātulā, Gp A, 9, Thūp VIII

Watsika = wassika, (?) Amb B, 7

Watsunu = vāsacunnam Ab, 306, powder

Wattam, "cleverness," S S, 23

Wadakasā = vīcā, Sub, 142, cf, wadawala

Wadawala = vīcāvataka, Mah II, 202 cf, wadakasā.

Wadārī, Wandar, 4, Gp B, 9, C P, comp waejaeriya

Wadārīna, P P P A, 25

Wadalamhayā, K M C, 10

Wadāleyin, Mah A. B, composed from wadāla p p of wadāranawā and heyin = hetunā

Lāhil = cithila, Kāvya. VII., 53.

Lī, S. B. M. B., 2, a vbo liyanawā, cf. lū a vbo lanawā.

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Lola, P. P., 15.

Lowa, P. P. P. A., 25; Gp. B., 21.

Lowinawā, ✓lih.

Lowacḍa or waessa = lokawāsi, P. P. P., 13; Gp. A., 8; Thūp.

L. P. VII., 1.

Losasun, S. M. A., 28.

Loho = lohita, Gp. A., 18.

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Laegum, P. P., 38, a verbo lāginawā.

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J. C. A. S., 1879, p. 35.

Laedi, Amb. B., 19.

Laebi, P. P., 35; Kaeligatta, A., 31; Katugāha, A., 24.

Laebim, Gp. C., 5; laebeyi, R. D., 18.

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Wataway, Amb A, 56.

Watuwā = vartakā, P. P. P, 52; 158, 17. (?)

Waṭi = waṭaneyayi, Amb A, 7.

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Watnāwaeri, Amb. B, 14 (= watupnāyaka vīriyakāṇa Com)

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Wadā, Gp. A, 17.

Wadā, Mah, B; J. C. A. S, 1879, p 30.

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Wadāla, Ing. A, 11.

Wadu, carpenter, Amb B, 44 cf. wudhika, Trans 2nd Orient Congr, 342, Maled, wadangkūrā mihung, Chr, 50.

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Wanā = virahita, S S, 34.

Wannatuwara, 158, 15.

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Wat, P. P., passim, Her.

Wat = vastu, Amb. A, 43; Mah. B; J. C. A. S., 1879, p. 29.

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{ Watala, K. J, 47, "large"

{ Watala = vistirṇa. Kāvya, X, 122

Watāma, Dunum, (15)

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Watura = vātula, Gp A, 9; Thūp. VIII

Watsika = wassikā, (?) Amb B, 7.

Watsunu = vāsacunnam, Ab, 306, powder.

Wattam, "cleverness," S S, 23

Wadakasā = vācū, Sub, 142, cf., wadawala.

Wadawala = vācāvātaka, Mah II, 202, cf., wadakasā.

Wadārā, Wandar., 4; Gp B., 9; C. P, comp waejaeriyā.

Wadārana, P. P. P A., 25.

Wadālbambayi, K. M. C, 10.

Wadāleyin, Mah. A. B.; composed from wadāla p p of wadāranawā and heyin = hetunā.

- Wadāhinduwā, S. M. A., 32.
 Wadāla, cf. wadālo, S. S. CLVII.; S. M. B., 20; Mah. A., P. P., passim, C. P.
 Wadālen, W. P. D., 4; cf. Kiyen S. S. CLX.
 Wadnā, Amb. B., 55; Mah. B.; K. M. A. 15., Aetawīra, passim; cf. waedae Amb. A., 49; cf. paewijīya.
 Wana = vinaya, Amb. A., 12; Parawisand, 41; P. P., 20, 23, 25.
 Wana, a verbo, wenawā, L. V. K. B., P. P. P. A., 29; P. P., 42.
 Wan (Pl.), P. P., 35, 47.
 Wanaka Dewagiriya, (53).
 Wana = virahita, Kāvya., 63, cf. waṇā.
 Wanasa = vināsa, Gutt., 83; S. S., 59.
 Wanija, Galwihāra, (54).
 Wanaes = panaes, Wewelk, 20, 21.
 Wanda = vanghā, Sub., 142.
 Wandanā, Wandar, 9.
 Wandimin, P. P., 43.
 Wandura = vānara.
 Wannēyae, S. M. A., 22; Gp. C., 14.
 Wap Amb. A., 4; Wewelk, 5; J. C. A. S., 1879, p. 38.
 Wapin, 158, 21.
 Wami = vālmika, Kāvya. X., 209.
 Waya = vāpi, Situlp., 3.
 Wayanawā, "to play," S. S. II., 21; Her.
 Wayasē = Awasthāwa, Gutt., 296.
 Wayira = Wera, Gutt., 38.
 War, "work," Amb. B., 33, 40; warjēta, "workmaster."
 Wara, monastery, Mah. A. B., Amb. B., 34.
 Waraja = aparādha, Amb. A., 51; cf. warada.
 Waraṇā, Mah. B.
 Warada, subking, S. S. I., 9, 14; = yuvarājā or uparājā.
 Warada, Ch. II., 15; P. P. 50; cf. waraja.
 Warada = viruddha, Kāvya. X., 101.
 Warada, "prayers," Gp. C., 5.
 War in Sthawirawaraya, P. P., 17 = terawarun.
 Waradaela, Ab., 520.
 Waral, hair, K. J., 38; Nām., 167.
 Waraha, Tiss., 9.
 Warā = warāha Nām., 139; Ab., 612.
 Warek, Kaeligatta B., 9; Katugaha A., 34.
 Walakū, Gp. C., 6; a verbo, walakanawā, to stop.
 Walanda, Wew., 33; Amb. A., 18, 46; cf. waelaenda.
 Walabaga = wadabāgni, submarin fire, Kāvya. X., 205; cf. Pāli, wālabānala.
 Walasa, "bear," J. C. A. S., 1879, 40; comp. Maled. wālī, "jungle," Chr., 58.
 Walaswaewa = Taracchavāpi, Mah. I., 248.
 Walā, clouds, Maled., viṭā, Gray, 15; cf. waelaeli.
 Wala, 158, 12.
 Walacmba, mare, Rōdiya bilenda, J. C. A. S., 1855, p. 179.

Wawastamī = vyavasthā, Mayil. A., 25

Wawī = vapi, "tank," frequent in inscriptions

Wawu, Gp C, 8

Was = vāṇa, Mayil A, 5, Amb A., 1, frequent in inscriptions.

Wasa = vāc, P P, 42

Wasa, "year," Hab, 10

Wasag, later wasanga, Amb A., 12

Wasana, Amb A., 8, P P, 47, Gp B 7

Wasan, the wass season, Amb B., 1.

Wasinnawun, P P, 19

Wasamba, south west, S S, 57

Wasara, (?) Ing A., 17

Wasal = vāṇa S S I, 14

Wasawin, P P, 29

Wasawasika, Mah R, (6), Kottarik (46) comp inscr at Nāsik
trans Cong 331, line 3

Wasin, later wisin Mayil A, 19

Wasaeḡin = wassagrāyēn, Amb B, 15

Wasnu, Mayil A., 24

Wahin = Upihana, Gp C, 21, Maled fiewang, Chr 66

Wahin = Yugadhara, Nām, 108; Kāvya X, 160

Wahanse, frequent in later inscriptions, see J C A S, 1879,
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Waharē, Nām, 34, 47, Kāvya XIII, 31

Wahal, "slave," Nām 184, P P, 42, Thūp III, 1, Kāvya X, 142,

Wael, Rambhaw B, 4, D I, 5, mod. wal, Nitinigh

Wahala, work, S S, 57

Wahala, loosening, Nām, 247, Kāvya X, 118

Wahalkotie, having supported, P P, 9, 11

Wahasae, Wandar, 9

Wahnī, 158, 20

Wala, "hole, cavity, pit," Maled, wala = avāṇa Chr, 56

Wala lamp Sandagiri, D 2 (23) later waet.

Walādat, a vbo, walādnawa = avāṇij 'to eat'

Walī = pūṭika, Amb A., 12, comp tewala.

Walī bracelet, 158, 12, Rambhaw, B, 5, P P C, 18, Gp
A, 19, B 22, Nām, 169, more modern, wael, Kāvya XII,
81, Maled oula, Gray, 23

Wū, P P, 4

Wādya, kitchen, Maled wadique, Gray, 22

Wādī, S B M B, 3

Wāsala, Kael

Wasī, Gp B, 9 (?)

Wāsinta, Gp B, 19

Wikal = vikāl, Her

Wikāla "twilight," P P, 27

Wikaṇa "trade," Amb A., 42, Maled wikang Chr, 66

Wiheta "rice field," Galwih (54)

Wihowa = vikshepa, P P, 47

- Wigamaṇa, P. P., 40.
 Wigahāṭa, Ch. II., 10.
 Wicāla, a. vbo. wicaranawā, P. P., 23.
 Wijita, Nett. (29).
 Wiṭae, P. P. P., 61.
 Witāla "he inquired," Kāvya. X., 21.
 Witāleya, Alwis. Contr. Or. Lit. I., 122; comp. Pāli vitaccikā = vicaccikā, Jāt. I., 15; Mahāparinibbāna, 52.
 Wit cup, Nām., 214; Kāvya. XII., 79.
 Wītara = vistāra "so much," Hab., 7.
 Witarana "gift," K. J., 37.
 Widinawā, Ch. II., 17; winiwida piercing, K. J., 98.
 Widu = vidyut S. S. I., 3; Prākr. vijjū Hem. I., 15; Maled. widani Chr. 59.
 Widurat Indra, K. J., 140.
 Winisa "certainly" = viniṣcaya, P. P., 23.
 Windinawā, to enjoy S. S. I., 13; L. V. K. C.; S. L., 80.
 Windit, S. S., 45.
 Windimin, Gp. A., 6.
 Wibajakahi Galwana (10).
 Wibhāga, P. P., 39.
 Wiya = vyaya, Amb. A. 23; comp. Awiya, S. S., 20.
 Wiya = wayasa, Kāvya. II., 18; Nām., 254.
 Wiya = yuga.
 Wiyatana Nāgirik. (97).
 Wiyat Mayil A., 16; Wiyatā, S. L., 80.
 Wiyadam, expense, Kōṭṭa (160); Kael., D. I., 25; Gp. B., 11; cf. yadun prayer.
 Wiyan = vitāna Canopy, K. J., 48; Nām., 175; Ab., 299.
 Wiyaba Nettuk (29).
 Wiyali dryland, Nām., 271; Ab., 280; Kāvya. XIII., 42; S. M. A., 24; cf. wēlanawā.
 Wiyawū Amb. A., 55; cf. wiyadam.
 Wiyae, a vbo wenawā, P. P., 19, etc.; Gp. C., 15.
 Wiruda, Strength, S. M., A., 10; cf. wiridu nāmaya, His Majesty's royal name, Kael. Gp. B., 14; Nām., 273; wirudāwali Gutt., 237; wiradu, L. P.
 Wirulesa, R. D., 11.
 Wil Thūp. VIII.
 Wil tank, Amb. A., 40; C. P. Nām., 89, Skt. vila cave.
 Wilanda, fried grain, Nām., 261; Ab., 463.
 Wilawun = vilepana, Her.
 Wilina, K. J. 63.
 Wilimuwana Nām. 140.
 Wilumba "heel," Ab., 277.
 Wiwaruṇa, Amb. A., 48.
 Wiwekawat, P. P., 20, 21, 23, 25.
 Wiṣaṭa, direction S. S. I., 22.
 Wisadara Snake, Nām., 77; Kāvya. XI., 27.
 Wisadā "spread," S. S. I., 22 = wihida, S. L., 81.

Wisabhāga, P. P., 27.

Wisara, Ton. (1)

Wisarata (?), 158, 4.

{ Wisi = viñcati, P. P. P, 39; Wewelk, 17, Gypsy bish Miki
VII, 22
Wisiti Hab, 9.

Wisitura = vicitra.

Wisin, P. P. P, 20; Wewelk., 45; comp wasin

Wisiyae, Amb A., 20, 43; P. P. P, 10; cf niwāesa = niwāsa,
K. J., 51.

Wisiya = wasangana, Gutt, 154

Wisuruwā having dispersed, Gp A., 8.

Wisuwa = visukha "Unhappy," R. D., 11.

Wisulu = visūka, Her.

Wisesa, Dewanag, 4.

Wissam = Viçvakarman S. S. I, 12

Wihitā = piṭatkoṭa, K J, 140.

Wihida = haera, K. J., 55.

Wihida, wihidi = viçirna Nām, 114; Kāv. IX., 71; Gutt, 66.

Wihidenawā to open, P. P., 18, 42.

Wihirabijaka, Mah R (6); Mh. (20); Mah I, 109, Alutg (52);
cf wisiri, Nām, 177.

Wili = vridā, Nām, 71; Kāv. XII, 74.

Wiḷi, bow, 158, 10; Thūp VIII, Nām, 204.

Wi Amb A., 36; R. D., 36 = vrihi

Wun, "borne," P. P. passim, S S, 57.

Wunara = Aruna, Nām, 41.

Wuwa, P. P. P., 55; P. P., 8, 27, 39; Gp A., 9, C, 11

Wuwamanā, Ruan D, 18

Wubuṭa = viçishṭa "direction," S S. I, 22

Wū, Mah. B. P. P, 1, etc passim = bhūta.

We = bhawanti, Her.

Wedi "boat," Ab, 668; cf petae

Wena = wīnā, Gutt., 89, Nām, 65.

Wendaru, fresh butter, Ab, 500

Wet = viyukta, Kāv. X, 157; Nām., 240.

Weti, P. P., a. vbo, wenawā.

Weda = Skt vaidya Pāl vejja, Amb A., 11, B, 30

Wedayi, R. D., 10, S M B, 16; Gp A., 21; D I, 20, Thūp. VIII.

Wen = Vishnu, Kāv. XII, 14, cf Welu, Hem I, 85

Wena = Wenasa change, Kāv. X., 82, wena others, S S I, 6

Wenu, S L, 82

Wenasa = viçeshena, cf Wesesa.

Wenae, Gp B, 5

Wemin, part from wenawā, P P, 3

Weya = upacikā, D I, 10.

Weyi (?), Gp C 8

Wera = çarira, Kāv. VII, 17; Parawis, 62; Nām, 158; werae,
P. P., 46, 47; S. S. CLI.

- Wera = wehera, Gp. B., 10.
 Werala = welatoṭa "sea-shore."
 Werala = Maryādā, K. J., 37.
 Weralu = Weluriya, Ab., 491; Nām., 221; J. P. veruliya.
 Wel "field," Ran. D., S. B. M., A., 1; D. I., 13; Nām., 209;
 S. L., 82; Rambhaw. B., 4.
 Wela, tats. P. P., 20, 35.
 Wela = walābaka, K. J., 64.
 Welana = weṭhana, Ab., 745; cf. woṭunu.
 Welu = Vishṇu, cf. Weṇ., J. C. A. S., 1879, p. 4.
 Welu entwined, S. S., 57; Nām., 245.
 Weludata see inscr. at Nāsik No. 12.
 Welep = viṭapa, Ab., 547; Nām., 113; Kāvya, X., 178; cf.
 velambo = vidambanā Fischel Beitr. III., 240.
 Welewi = vilambhita, quickness, Nām., 26; Kāvya, X., 169.
 Wellen Koṭṭa (160).
 Wewayi, S. M. B., 28.
 Wewulanawā ✓vep.
 Wesa "dress," Amb. A., 42.
 Wesamuni, J. P. Vesamana, Bhag., 213 = Vaiṣṇava.
 Wesesa, P. P., 22; cf. wenasa.
 Wehāwūyā (?) 158, 8.
 Wehedayi Wandar., 10; wēdayi, S. M. B., 16.
 Wehera Amb. A., 27; K. M. C., 4; P. P. 42.
 Weheḷa = wehesa, S. S., Ran. D., 4.
 Weḷa Gp. B., 6, 17; Thūp. VIII.
 Weḷanawā "to wrap," ✓vesht, comp. welana.
 Weḷamba = waḍawā.
 Weḷanda = vaṇij "Merchant," Gp. C., 13.
 Wē = bhavati S. S. I., 1.
 Wē = vithi Kāvya, VI., 50.
 Wēlanawā, "to dry," cf. wiyaḷi.
 Woṭunu = veshṭana, Gp. A., 7; B., 3; P. P. P. A., 8; Thūp. I.,
 3; comp. oṭunna.
 Woraendi = virājamāna Parawis, 39.
 Wae, Amb. A., 11; Mah. A., 11; P. P., 1, 2, 5, 6; Gp. A., 6, 10;
 B., 13.
 Waekarapa = vyākaraṇa, P. P., 17.
 Waegirenawā, "to sink," K. J., 134.
 Waejambēhi S. S. I., 8.
 Waejāeriya, Amb. A., 17; comp. wadārā.
 Waejāerma, Amb. B., 20.
 Waet, Amb. A., 49; B., 35, Waeli. cf. wala.
 Waeta = vṛitta, Thūp. VIII. Parawis, 100. Waeli.
 Waetiya = vartikā.
 Waetupa, Wewelk, 39.
 Waetup lamp, Parawis, 62.
 Waetum = waetup, "wages," = vetana (?), Amb. A., 47; Nām.,
 209; Gutt., 176; Ab. 455; Kāvya, XIII., 64; Mah. 73, 37.

- Waetena Amb A, 49, B, 58, ✓pat cf niwadita Niray, 5
 Waeda and parawaeda, P P, 22, Gp A, 24, Waediya ib
 Wiedawasanañā to dwell, P P P, 14, 17, cf waedae
 Waedi = viddhi S S II, 15, Gp A, 5; Amb A, 22, Maled
 wettang Chr, 54
 Waedi (taena) hunting ground, Gp A, 10
 Waedae, a vbo wadinawā, comp Vadhita Açoka's Ed IV,
 Journ. as XVI, 221, D I, 17, L V K A, Gp A, 14,
 P P P A, 14, Ran. D 4, P P, 2, J C A S, 1879, p 41
 Waedasiṭṭa Waeli
 Waedahinda, C P
 Waetiri = vistirā Kāvya X, 139
 Waedae, "having struck," Kaelig B, 7, Katugaha A, 33, P P
 25, (?), Amb A, 49
 Waedae, L V K A, D I, 14
 Waediier Aetawira B, 11, Waedarumayen Kong (112) A, 8
 Waenan, Mayil A, 3
 Waeni, 'similar,' K. J, 39, see Mōwaeni
 Waenemin, K, J, 134 = Kampiwemin
 Waenna = varna, K J, 81
 Waera = Vira, K. J, 92
 Waera, "diligence," Nam, 74, Kāvya. XIII, 62
 Waerada = Aparādha
 Waeriyān, Mah C, Mayil B, 7, Ing C, 6, Aetawira C, 21
 Waeru, "distance," S S, 57
 Waeraeda = virodha S S, 59, Alw, 80
 Waela = walli, Mah. II, 213
 Waela = walalla, Kāvya XII, 81, cf walā
 Waelandanawā, "to embrace," S L, 84
 Waelapimā = wīṭapā, Ab, 123, comp welep
 Waelamitā "elbow," Ab, 265
 Waelayā, Her
 Waelasinnā, she-bear, Gp A, 8, comp walisa
 Waeli = walukā, Ruan. D, 22, Amb A, 40, Mah II, 188,
 Maled weh Chr, 65
 Waelidanduwam, Her
 Waelieli, "Cloudy," Ab, 50, cf wala
 Waew = vāpi, Amb A, 52, B, 55, Aetakūda A, 3, Gp. A,
 20, R D, 27, Maled weu Chr, 69
 Waewala = vāpivītaka, Mah II, 186
 Waewasthā = vyavasthā, Kotta. (160)
 { Waesi, Inhabitant, P P, 40, S M A, 30
 { Waesan, P P P A, 13, waesi, Gutt, 90
 Waesikūliya = vacrikuti, "latrine," Kael Ab, 212
 Waesae, Amb A, 12, 15 = wāsayaḥoṭa Com
 Wacsawiyae, P P, 30
 Waehaep = vṛishabha S S I, 10
 Waeliyah, Amb B, 11, 12
 Wāe = waewa, 145b, 5; Ran D, 2
 Waelonda = Kunda Jessamine
 Wāepāra = vyāpāra, S B M B, 3

Wāeya = vāṇī

Wāesara = wawisara, Amb. A., 39; J. C. A. S., 1879, p. 8.

Wyawasthā, D. I., 10; Gp. A., 18; Alw., 69; Wandar., 16.

Sa, "Six," Amb. B., 48.

Sakak, Wand., 14.

Sakasā, P. P., 31 = Saṃskṛitya.

Sakit, "once," S. S. I., 13.

Saku = saṃskṛita, S. S. I., 6.

Sakman = caṅkramanam, walking, Waelig.; P. P., 31; Ab., 213;

Maled. henggun Chr., 71.

Sakwaḷa S. S. I., 13, S. M. A., 6.

Sakwā = cakravāka, Kāvya. X., 95; Sakwā libiniya Nām. 143; Ab., 641.

Sakwit = cakravartti, Gp. A., 4; Ab., 335.

Saga = svarga, Gp. C., 7; Maled. suwaruge Chr., 57.

Sagamaraketa, Dunum. (15).

Sajjita, Ruan. D., 31.

Sāṅga = ṣṛiṅga S. S. I., 22.

Sāṅga = Saṅgha, K. J., 72; Mah. A. P. P., 46.

Saṅgaramin, Her.

Saṅgala = saṅghāṭa, Mah. II., 137; Saṅgala, a pair, S. L., 87.

Saṅguruwa = saṅgharūpa, L. V. K. A., Her. comp. buduruwa and damaruwa.

Saṅgwaeli, Amb. B., 21; A., 38; S. B. M. A., 2; K. M. B., 18.

Saṭahan, Mark = saṇṭhāna Ab., 105.

Saṭhe = ṣāstri, Kir., 1.

Saṇḍa, Her.

Sat (ī), P. P., 46; 158, 20.

Sat = Sattva, P. P., 8; R. D., 26; Her.

Sat = sapta Mah. B.

Sat = Chattra, E. P. A., 12; Amb. A., 3.

Satata, P. P., 20, 23.

Satan = santāna, Gutt., 224.

Satapā, P. P., 31 from sactapenawā; from this haetaepma, corrupted haetaekma.

{ Satar, four, Mah. B.

{ Sataraka, Gp. A., 17.

Satarawanna, the fourth, R. D., 20; Dond. I.

Satara = ṣāstri, S. S. CLVII.

Satalis, forty, Ruan. D., 25.

Sati, P. P., 30, 37.

Satiyak, a hundred, Ruan. D. 24; 158, 11.

Satuṭu = santuṣṭa, P. P. P., 20; P. P., 42; Gp. A., 11; B., 12.

Satun, Gp. A., 8.

Satura = catru, D. I., 4; Gp. A., 13; B. 21.

Saturuwa = ṣāstra, D. I., 21.

Satra, Wandar., 5; D. I., 20; R. D., 14; cf. Sactra Thūp. VIII., L. P. 3; cf. dānastra Galpota B., 22; Tamil Chattirama.

Sada, moon, Koṭṭa (160).

Sadalu = chadda roof, Ab., 208.

- Sāḍawina, P P, 20, caus of Sāḍawā
 Sāḍaham, S S I, 22, Sāḍham, P P, 19
 Sāddhiwibhārikā P P, 18, 22
 San = Sāṅgā Amb A, 42
 San, "Cover," S S, 22, Amb A., 56.
 Sānahā, Gp B, 5 = *sueha*
 Sānha = snānal otā, Kāvī IX., 57
 Sānahānā = *sansundunnāwā*, Kāvī VII, 31
 Sānpā, "health"
 Sāntaka Kael.
 Sānda = candra Moon I, 2, Amb A, 4, Wewelk, 5, L V K B
 Gp A, 13, Maled hādu Chr, 60, comp Sāndhī camdu Pischel
 Beitr, VI, 90
 Sāndulu = cāndrikā K J 85
 Sāndā = Kshana, P P, 37, S M A, 15, saendae, Amb A.,
 12, cf sal Nām, 35
 Sāndaya, Kāvī XIII, 49 = chandayae Kāvī, II, 38
 Sāndaes = chandās
 Sāndabī, Gp A, 4, B, 23, P P, 18, Her Nitimigh, 12
 Sānhindena, P P, 42 (to destroy)
 Sāpat, P P 37, Nam, 272
 Sāpāyā, P P 32, a vbo sapaṇanawā Ch II, 15
 Sāpugamiya = campaka°, Amb B, 37
 Sāppāya, pleasure, Alw, 81
 Sāba loc., sebehī, S S I, 4
 Sābraṇsaru, P P, 26 = sābrahmacārī
 Sām, Amb B, 34, 38, 40, 41
 Sāma (for Sāma), P P, 1
 Sāma, leave, P P, 27
 Sāmaka Kōtta.
 Sāmagaettan, P P P, 57
 Sāmajāya = samjāta, Amb A., 2
 Sāmanan, Mah A
 Sāmata, Situlp, 5
 Sāmadarawan, Mayī B 24, Kong C, 9, W P D, 5, 158, 15,
 Wewelk, 45, Minn A, 48
 Sāmanā, P P, 23
 Sāmanolā, Wandar, 4, Mah 68, 6 = Sāmanakuta
 Sāmanga = samagra, Wand, 8
 Sāmanela = Sāmanasela, older Sāmanala Parawīsand, 60
 Sāmara = Smarana, remembrance, Kāvī VI, 26, Nām, 73,
 Kāvī XIII, 54, S S I, 6
 Sāmawatī = samīpattī, Gutt, 30
 Sāmas = Sāmāsa, S S I, 15, P P, 23
 Sāmīdanwīyae, P P, 49
 Sāmīn = Sāmīgama, S S 31
 Sāmīyen Aet B, 10, Ingin, A., 24
 Sāmu, P P, 27, 28
 Sāmudura = samudra

- Samun = sammunñani, Amb. A., 37; comp. musnā.
 Samurddhi, P. P. P., 20.
 Sampajanku (?), P. P. P. 24, 30, 37.
 Sampat, P. P. P. B, 30; Gp. C., 9, 15.
 Sampatwā, P. P. P. A., 28.
 Sampasumbiya, "bellow."
 Sambana, Gp. A., 19.
 Sayambhu, Kir. 3.
 Sayura S. S. I., 16 = sāgara, "ocean."
 Sarak, D. I., 5; Rank D., 2; Gp. A. 19; Waeligama.
 Sarana, Dewanag., 4.
 Sarata = çrānta, Kāvya. VII., 35.
 Sarasa, Dond (163), 19.
 Sarahā, 158, 8; Gp. B., 23.
 Sarahanawā, to decorate, Gp. B., 15.
 Sarā = çarad, K. J., 70.
 Sari, likeness, K. J., 99 = sadṛiça.
 Saro, "tanks," Hab., 2.
 Sal, time, Nām., 35; Amb. A., 9.
 Sal, stone, Hab., 6; Mah. A. Amb. B., 41; Maled. hila Chr.
 Sala, tree, S. S. I., 14; Nām., 113.
 Salamewan = çilāmeghavarṇa, E. P. A., 24; Amb. A., 1.
 Salaya, servant Amb. B., 22, 23; cf. Hāli Nitinig, p. 6.
 Salasat, Amb. A., 44; cf. salaswā Nitinigh, 10; Dond. (163), 24;
 Saelaesne passim.
 Salasanawā, "to adorn," S. L., 91., Salasmen Dond. (163), 20.
 Salasun = çailāsana, K. J., 128.
 Salā = chatā; Gutt., 61.
 Salu = çātaka, clothes, Nām., 173; Kāvya. X., 92.
 Salelu = Sallāla, S. S., 59.
 Saw = Sarva, S. S. I., 20.
 Sawanaga, Hab. 10; R. D. IV., 7 (21); Ing. A. 4. Ind. Ant., VI,
 68; IX., 271.
 Sawanyutopeta, Kir., 1.
 Sawayitha, Kottarakimbiyāwa (46).
 Sawiyahi, Nett. (29).
 Sas = satya, Kāvya., 128; S. L., 24.
 Sasun = çāsana, P. P. P., 15; Gp. A., 24; B., 12; cf. hasun.
 Sasna = çāsana, P. P., 8, 22.
 Sasnā = tacchita, Ab., 570.
 Saba, Amb. A., 22, 28; B., 16.
 Sahaḷa = Sadṛiça, Gutt., 61.
 Sāḷa, D. I., 18.
 Sā = çākhā, S. S. I., 1; Sāmuwa = sākhāmiga, Nām., 139; Ab.,
 613.
 Sāka, "six," Gp. A. 17; D. I., 8.
 Sādā (?), W. P. A., 11.
 Sādā, having overthrown, S. M. B., 6; Gp. A., 22, 24; B., 15;
 sādhamin, P. P., 22.
 Sāpat = çākhāpatta, Mah. II., 250.

- Sīrasīya, "400," P P 4, Waeligama.
 Sāl, "rice," Amb A, 28, 47, 158, 9, J C A S, 1873, p 78
 Sīwā, "hare," S S I, 22
 Sāhanuwat = iwasūna, Amb A, 22, 28
 Sībā, "having received," Amb B, 16
 Sika = çushka S S I, 22
 Sīkurā = çukra Kottā
 Singiyāna, begging, Nitinigh, 10, P P 26
 Sita, Wax S S I, 22, Ab, 494, Kāvya X, 198
 Sita vbo sitinawā, Amb A, 27, 29, P P, 5 21, sitae, Amb
 A, 3, P P, 2, Gp B, 10, L P, 5, mod hitinawa, comp
 S S, 57
 Sitinēyae, Gp C, 12
 Sitya, K M C Gp C, 5
 Sityae, P P, 42
 Sityawun, P P P, 41
 Situ = setthu, Kāvya, 42
 Situwā, R D, 31, Sitae, Gp A, 14, B, 5, 22
 Situwawa Mah II, 180 = Setthivāpi
 Sit, mind, Gp B, 5, C, 6, Nām, 52, Her, D I 15
 Sita = citta, P P, 38
 Sitā = cintayitva, P P P, 30, P P 9, Gp C, 16, C P
 Situ Gp A, 9, C, 16
 { Sitwaru = cittakārā, "painter," S S, 23
 { Sittarā, Amb B, 37
 Sidura = chidra
 Sina = jala, K J, 72
 Sināwa, "laugh," Ab, 175, P P, 41, Her Nām, 69, Maled
 heng Chr, 59
 Siminda = Smigdhā, Kāvya, 125
 Sinibala K M B, 10, cf sinidda and bolidda Nām, 127, Gl
 Dh, 54
 Sipa = Spurça, Kāvya, VII, 27
 Sipatola, Mah II, 124
 Sim = Suman, S S I, 22
 Simbul, cotton S S I, 22
 Siya = çata, Gp A, 3, Siyu, Wewelk, 17
 Siyakpalama, "balance"
 Siyalu = sakulā 158, 21, Rank D
 Siyum = sukshma, Gutt, 201, Nam, 238, Kāvya XIII, 40
 Siyuranga, Gp B, 15, R D, 22
 Siyo = samyoga, S S I 5
 Siri, Mah A E P A, 2
 Sirit, = caritra Mah B, Amb A, 6, 19
 Sīriya = churikā, dagger, Ab, 392, Nām, 206, mar suni,
 Beames, 218
 Sīriyaru, carpenter, Nām, 224
 Sīriwadu inferior carpenter, Amb B, 45
 Sīriyal = haritālam, Ab, 493

Siriwat, Dewanagala.

Siriru = çarîra, K. J., 61; P. P., 30.

Silâlekha, Gp. B., 12; S. M. B., 25.

Sil = çilâ, Her.

Silu = çikhâ, Sub, 147; Nâm., 22; Kāvya, X., 122

Silunâ = Sikhânâyaka.

Siwat, "stitched," S. S. I., 22.

Siwalu = Singâla, Nâm., 141.

Siwi = chawi, Kāvya, II., 4

Siwiçûta, Kottâ.

Siwim, Mah. A., cf. hiwenawâ, to cover.

Siwiladdhaya, Nett.

Siwu, "four," Wael. Thûp. L. P., III., 2.

Siwumaeduru, Nâm., 104; K. J., 107.

Siwumaeli = Sukumâra, Nâm., 243; Kāvya, XII., 1

Siwuranga, Gp. B., 8; Galasne, 5; Rank. D., F. P.

Siwuru = cîvara, Amb. B., 16; P. P., 36, 46.

Sis = çirshâ, S. S. I., 22.

Sis = tuccha, Ab., 698; P. P., 37; cf. cuccha,

E. H. chûch, Hoernle, 92.

Sisârâ a vbo. sisaranawâ = sañcar, Gp. C., 2; W

D., 23; S. S. CLXI.

Sisi = çaçi, Gutt, 126; K. J., 128; Nâm., 37.

Sisnâ, √sic, S. S. I., 22.

Sihi = çlakshya, cf. suñga.

Sihina, sleep, = svapna.

Sihiya = smṛiti, remembrance, Nâm., 73; Kāvya, XI., 1

Si = simha, "lion," S. S. I., 1; Nâm., 273; Kāvya,

Hem., I., 29.

Sima, "boundary," Gp. C., 9; Amb. B., 55.

Siru = cîri, Ab., 646.

Siwaela, plough share, Ab., 448; Sisaema = Kasik

vation Ab., 445.

Suñka = çulka, toll, Ab., 356.

Suñga = çlakshya, cf. sihi.

Suñamin, 'hearing,' S. S. I., 22.

Suta, Amb. A., 13 = sūtra.

Sutta or sutata, P. P., 19, 25.

Suda = çveta, K. J., 65.

Sudanō = Sujana, C. P.

Sudasa = sudaksha, Amb. A., 43; cf. sudasina, J. R. A

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Sudusu, P. P., 40; Gp. C., 6; 145b, 2; 158, 18.

San = chinna, 'broken,' S. S., 57; Sunturu, S. S., 36;

Kael.

Sunu, 'lime,' Amb. B., 47; Maled. huni, Chr., 59.

- Sumbulu, bark, Nām, 115, Ab, 442
 Suru = çūra, S S I, 22
 Sul = çulā, S S I, 22
 Sulakula = svalankrita, Gutt, 233
 Sulaguna = Culangan, Mah I, 146
 Sulaṅga, Nām, 25; Kāvya, XIII, 37 = calaka
 Sulu, 'small,' K J, 136
 Sulu = çili, Kāvya, II, 8, Gl Dh, 109
 Suwa = Sukha
 Suwandatel, Ruan D, 24 = sugandhatela
 Suwapat, Wandār, 7
 Suwase = çukhaças, R D 11, Suwasen Kaelig, B, 4,
 Katugaha, A, 30
 Suwabasa = çatasahasraya, K J, 46
 Suwāmīn = swāmīn, 158, 5
 Susum, 'breath,' susmī, 'breathing,' Kāvya, XI, 27
 Susul, S L, 96
 Susū, Gutt, 162
 Sulu, S S, I, 22, II, 21
 Sūdeṭa = sūpajyeshṭha, S S 50
 Sūwisi, Amb B, 20
 Se Wewelk, 24, Gp passim
 Sekhiya, P P, 22, 25
 Segunen, S S I, 16
 Senen, Amb B, 30, senāya, ib 44, from kshana ? cf saena
 Set = çinti, K J, 55
 Set, D I, 3
 Setuwam = çvetakarma, Amb B, 3, 7
 Seda = çighra, Kāvya, X, 91
 Sedagaem = sakridāgāmī, Kāvya XIII, 80
 Sena = açani, Maled honu, Chr, 69
 Sena = sinā, Kāvya, XIII, 27
 Senanga, Gp B, 8
 Senasun, P P, 32 = çayanāsana
 Senim (mod. senīma), Mah A
 Senewi, L V K A. Gp B, 15, L P, 3, Thūp L P, III, 4
 Senehasa, 'to love,' Nām, 270, Kāvya, XIII, 29
 Sema = çleshman, Ab, 41
 Semen, 'slowly,' S S I, modern hemin = kshemena
 Semera = Cāmara, Gutt, 23
 Semehi, P P P, 13, D I, 14 = Kshamī
 Seyek, P P P, 34, Gp B, 7
 Soyin, P P, 2, Amb A, 41 Instr of se = chāya later beyin,
 comp Maled biyen, 'shadow,' Chr, 66
 Seygiri = Caitragiri, Amb A, 6
 Sera = cora, Kāvya, X, 98
 Sellama, 'play'
 Sewamin, P P, 30, sewiyae, P P, 35
 Sewel = Sewāla, Ab, 690
 Ses = çirshā, Kāvya V, 26, cf 813

Siriwat, Dewanagala.

Siruru = çarura, K. J., 61; P. P., 30.

Silālekha, Gp. B., 12; S. M. B., 25.

Sil = çilā, Her.

Silu = çikhā, Sub., 147; Nām., 22; Kāvya., X., 122.

Silunā = Sikhānāyaka.

Siwat, "stitched," S. S. I., 22.

Siwalu = Singāla, Nām., 141.

Siwi = chawi, Kāvya., II., 1.

Siwiçuṭa, Koṭṭa.

Siwim, Mah. A., cf. hiwenawā, to cover.

Siwiladdhaya, Nett.

Siwu, "four," Wael. Thūp. I. P., III., 2.

Siwunaeduru, Nām., 104; K. J., 107.

Siwumaeli = Sukumāra, Nām., 243; Kāvya., XII., 52.

Siwuranga, Gp. B., 8; Galasne, 5; Rank. D., F. P. = caturanga.

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Sis = tuccha, Ab., 698; P. P., 37; cf. cuccha, Hem., I., 204;
E. H. chūch, Hoernle, 92.

Sisārā a vib. siwaranawā = sañcar, Gp. C., 2; Wandar., 2; Ruan.
D., 23; S. S. CLXI.

Sisi = çaci, Gutt., 126; K. J., 128; Nām., 37.

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vation Ab., 445.

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Supamin, 'hearing,' S. S. I., 22.

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Suda = çveta, K. J., 65.

Sudanū = Sujana, G. P.

Sudasa = sudaksha, Amb. A., 43; cf. sudasina, J. R. A. S., VIII.,
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Sudum, P. P., 40; Gp. C., 6; 145b, 2; 158, 18.

San = chinna, 'broken,' S. S., 57; Sunturu, S. S., 36; Sunbun,
Kael.

Sunu, 'lime,' Amb. B., 47; Maled. huni, Chr., 52.

Sunupiriyam, Kael.

Supanaes, 54; P. P., 4.

- Sumbulu, bark, Nām, 115, Ab, 442
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 Suwabasa = çatasahasraya, K. J, 46
 Suwāmin = swāmin, 158, 5
 Susum, 'breath,' suṣmā, 'breathing,' Kāvya, XI, 27
 Susul, S L, 96
 Susū, Gutt, 162
 Sulu, S S, I, 22, II, 21
 Sūdetā = sūpajyeshṭha, S S 50
 Sūwasi, Amb B, 20
 Se Wewelk., 24, Gp passim
 Sekhiya, P P, 22, 25
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 Sellama, 'play'
 Sewumin, P P, 30, sewiyae, P P, 35
 Sewel = Sewāla, Ab, 690
 Ses = çirahā, Kāvya V, 26, cf sis

- Sesawar, Amb. A., 15, "the rest" = sesawārawal.
 Sessawun, "remainder," P. P., 33. Alwis. Contr. or. Lit., I. 122.
 Sehen, Gp. A., 18; F. P. B. 8 = seyen, comp. Hem., I., 219 (h for y in chāyā).
 Selu = Sārikā, S. S. II., 21, cf. sacla.
 Sē shade, Parawis, 72, Mald. htyena, cf. hewana.
 Sēya = chāyā, K. J., 297.
 Sēnuyō, sleeper, S. S. II., 21.
 Soba, S. S. I., 22.
 Somnas, Amb. B., 8 = Somanassa.
 Sommaru = carmakāra, "shoemaker," Ab., 508; comp. Pischel zu Hem., I., 8.
 { Soyanawā, to seek.
 { Soyā P. P. P., 64; Wewelk., 15, 16.
 Sora = cora, Gp. A., 21; Wewelk., 12; Thūp., IV., Galāṇḍa, 7 (138).
 Sowas, Amb. A., 41, land fees.
 Sohona = susūna, "a cemetery," Ab., 105.
 Soḷoswana, Amb. A., 4, "the sixteenth."
 So = srotas, S. S. I., 22.
 Saeka, Gp. B., 14 = ṣaṅka.
 Saeta, "sixty," Knel.
 Saēṅgim, Mah. A. mod. haēṅgim.
 Saetṭalana, Ab., 342, attendants of the women.
 Saeta, strong, Gp. A., 8, Nām., 242 = caṇḍa.
 Saeta, brushwood, S. S. I., 16.
 Saet, D. I., 4 = chattra.
 Saeti, Cluster., S. S. I., 22, Nām., 115.
 Saetra = satra (above), Thūp., VIII.
 Saedahili, S. S. I., 22, "face."
 Saedinawā, to decorate, R. D., 13; Waeligama, Dond., II.
 Saedu = sṛjita kalāwu, K. J., 44; Saeda, Gp. B., 3 (?).
 Saedol = ṣārdūla, Nām., 138; Ab., 611.
 Saena = Kṣhaya, Kāvya, VI., 57; cf. seyen.
 Saenaewiyae, P. P., 47.
 Saendae, Amb. A., 12.
 Saepat = sampatti, Gp. C., 17, 24; Wandar., 13.
 Saepu = carvana, S. S., 57.
 Saekāe = sammā (I), Ab., 127, truth.
 Saemada = sammārjana, sweeping, S. S. I., 22; comp. haemaendae.
 Saemi = svāmi, S. S. I., 22; Ab., 36.
 Saemaēṅgin, from samaṅga, Amb. A., 16, 22, 54.
 Saemaeti, "whip," Gl. Dh., 144.
 Saera = Kattara, Ab., 413; Nām., 184.
 Saerada = ciraṇḍava, S. S. I.
 Saeraeyin, Amb. B., 5.
 Saerawū, Gp. B., 12.
 Saeru, "adorned," S. S., 37; a vbo sarahanawā
 Saeruma = sarva comp. haema-

Saela, "publicity"

Saela = çasta. Saelasiya, a vbo salasawawā Dond (163), comp
sālamkū in Trivikram: Pischel Beitr, VI, 94

Saeli, S S I, 22 = Khali (i), Ab, 456

Saew = cāpa Gutt, 240

Saebaenawā "it is fit"

Saehaesi = çākjasimha, Gutt, 46

Sāe = caitya, Gp B, 11 and margin, Amb B, 51, 145 b 11

Sāesi = çistri, S S, 42

Sāesisi = çākjasimbarishi, Parawis, 146

Haka, crest, S S I, 14

Hakuru, sugar, S S I, 22, Maled hakuru Gray 17

Handa = çabda, sound, S L, 100, Kāv, VII, 27

Hatak, P P 24

Hadānawā, ✓ sādha

Hadāranawā = saybhāyanā "to say, P P, 24, see haedaerum,
haedaeriyae, P P, 47

{ Hanika = Pālī sanikam, 'quickly,' Hem, I 149, comp hanekā,
Kern Kawī stud, 128
Haneh, P P, 21, Abhay, A, 19, Hānhi, P P, 31, 34, Nīm,
26, comp mod Sinh hanikā = Skt çanaś

Handanā = achādana, 158, 14, comp haenda

Handiya = sandhi

Hapūkanawā "to bite," ✓ car

Ham = carman, Mald han Gray, 20

Hamanawā "to blow," ✓ dhmi

Hamara, Hab Wadig (69), Wewelk, 12, cf Hindi hamāra =
asmākam, Hoernle, 50

Hamāla, breeze, S S, 57

Hamāna, Hab Mah R. (6), Galwī (54), Mih (20)

Hamuda Mih (20)

Hamiya = svāmika Tise, 15

Hamuwa = sammukha S S, 33, Parawis, 155

Hambu = ācūma, Amb A, 11, 28, Mah 205

Harakā = çakāra S S, 57

Hala, left behind, J R A. S, 1873, p 78

Hawasa, evening, Mald, hawiri, Gray, 15

Hawurudu = samvatsara, Amb A, 4, 36, Gp A, 3, E P B, 4,
Mald aharu, Chr

Haz = sasya, Amb A, 26, 47.

Hasa = hāsa P P, 40, 41

Hasala = āçraya, K J, 104

Haskaru = hastakārā, Amb A, 48

Hasun = çāsana, D I, 11

Haawunṭa, R D, 17, cf J P, hāda

Hā also, S S II, 21, P P, passim

Hika = çushka, S S, 22

Hikmiya, Her

Hikmun, S S, 22, Hikmawā P P, 51, comp ikmun

Hikmae, P P, 25, 50

Hingawā = bhiksh, cf sināyana

- Hinguru, S. S. I., 22, comp. inguru.
 Hindawā, √sad Aet. B., 8; S. M. A., 32; P. P., 50, comp. innawā.
 Hidiwidina = çucivijjhanam, Ab. 528.
 Hinimagga, staircase, Ab., 216.
 Hindawūyeya, Kong. D. 8.
 Hindina, P. P., 42; L. P., 4, 5; Wael. 8.
 Hindīma, Her.
 Hindae, Amb. A., 22, 41; P. P., 31.
 Hinwā, Gerund of the causative of hinnawā mod. innawā.
 Hi = çita, arrow.
 Himakaelun, Kāvya. XII, 15.
 Himata, Nāgirikanda (97).
 Himi, E. P. A., 9; Amb. A., 11; Galāṇḍa, 2 (138); Gp. A., 5; C. 23;
 = swāni, old, hami J. C. A. S., 1879, p. 18.
 Himbul = çālmali, S. S. I., 22.
 Hiya, Gp. C., 7.
 Hiyawura, quiver, Ab., 389.
 Hira = cāraka, prison.
 Hirageṇa, Nitinigh, 6.
 Hirageya, Ab., 58.
 Hira = sūrya, sun, L. V. K. B.; P. P. P., 12; Hirawara, Nām.,
 102; K. J., 185; hiru Gp. A., 13.
 Hiri = rekhā, D. I., 11; Kāvya., II., 28; Nām., 250.
 Hila = chidrā.
 Hiwi = uswū, Gutt., 207; Gp. A. 2; Kāvya. XI., 31.
 His = tuccha, cf. sis Maled. hus Chr., 54.
 { His = çirshā, Amb. B., 53.
 { Hisa, head, Nām., 199; cf. isa.
 Hihila = çīçira, S. B. M. A., 1.
 Huṇa, = cūrṇa.
 Huṇa, bamboo, Sub., 144.
 Huṇu, P. P., 13, 21.
 Huta, Hab., 7.
 Huda, P. P., 8, 28.
 Hun (t), 129, 4, comp. han.
 Hun = sinna, D. I., 24; Gp. B. 10; P. P., 29; Amb. A., 41;
 L. V. K. A.; Ran. D., 6.
 Hunu, sharpness, Nām., 245.
 Hunu, loosening, Nām., 247.
 Hunu, hearing, Nām. 248.
 Humbaba = tumbasa.
 Hūya = sūtra, thread, Ab., 523; Maled. ui Chr., 69.
 Hulā = salla, Ab., 393; Sub., 144.
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 Gl. Dh., 36; S. S., CLX., S. B. M. B., 2.
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Hemawali, Ruan. D (21) 14, comp Mah, 108 and 202, the correct reading is Hemamāli, comp Dāth IV, 9 (new edition), and it is identical with Ratnāwali, the gold or pearl string, comp Māli Mil, 118, 260, 389, Ratnāwali-(sic) in an inser at Ruanw Dāgoba (145 b 8)

Herana = samauera, S S, 57, P P, 25

Hela = Sinhala, Parawisand, 40.

Helenawā, to shake, S L, 101, Helu, dropped, S S, 57.

Helī = phalika, Gutt, 42.

Hewana = chīyā, cf sē

Helu, Gp A 9, cf helamin, Mah, 67, 7, 88, 83

Helmal (hela Parawis, 86), Amb B, 35; cf helmaeli Nām, 91

Hoṭa, snout = çunda, comp, Maled. Hodu, proboscis, Chr, 63

Honda, Wandr, 6

Hot, P P passim, Gp, B, 10

Hot (pūma) reclining, D I 24, comp ot.

Hōnawā, to repose, Gl, Dh, 41.

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Hackīl = sankucita, Gutt, 42

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Haeda = çraddhā, Kāvy II, 38

{ Haedaerum = sajjhāyana.

{ Haedaeriyae, P P, 47 See hadāranawā

Haenuna, Gp, C, 16

{ Haenda = āchādana, K. J, 51, 61, Amb, A, 10, cf, handanū

{ Haendae, P P, 31

{ Haendi, D I, 10, haenda Wnel.

Haendinae, Wewelk, 30

Haemae, S M, Ran, D, P P, 25, 38, Gp, A, 18, 22; cf, Hūemae and aema.

•Haemaendae, Amb, B, 52, Nām, 233, Kāvy X, 101, comp saemada.

Haembu, Mah, B

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Haerae, D I, 6, Ran, D, 2, Gp, A, 16, Haeraewiyae, P P, 51

Haeriya, Amb, A, 25, 58

Haeli, stream, S S CLX, comp aeli

Haewī = çālī vrihi, hull paddy.

Haēiya = cūti

Hāemae = saeruma, i c, sarva, Amb, A, 36; Thūp, L P VIII, 1 later Aema, Kāvy, IX, 70,

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ABBREVIATIONS

In the ALPHABETICAL LIST of WORDS

I — Books

- Mah I = Mahawin a ch 1—37 ed by Turnour Colombo 1837
 Mah II = Mahawin a 2nd part, ed by H Samangala and Boṭṭawan
 tudawa, Colombo, 1877
 S S = Sīdat Sangharawa ed by James Alwis Colombo, 1852
 Nam = Namawaliya, ed by Cornelis Alwis, Colombo, 1858
 Ab = Abhidhanappadipika, ed. by Wakkaduwa Subhuti, Colombo
 Gutt = Guttala
 Kavy = Kavyaṣekhara
 K J = Kusā Jātaka
 Jat I, II = The Jataka, ed by V Fausboll, Vols I II, London,
 1875-79
 L M J P = Beiträge zur Grammatik des Jainaprakrit von E Müller,
 Berlin, 1876
 Mikl = Miklosich Über die Mundarten u Wanderungen d
 Zigeuner Europas Wien, 1872
 Christ = Vocabulary of the Maldivian language by Christopher in
 Journal of the Royal Asiatic Society, Vol VI
 Gray = The Maldivian Islands by A Gray, in Journal of the Royal
 Asiatic Society, new series vol x p 173 ff
 Bhag = Ein Fragment des Bhagavata von A Weber in den Abhand
 lungen der Berliner Academie, 1865, s 369-444,
 1866, s 155-352
 Hala = Saptasatakam des Hala hrsg v Weber, Leipzig, 1870
 Mpechh = Mpechhakṛtika hrsg v Stenzler
 Kern Açoka = Over de Jaartelling der Zandelyke Buddhisten en
 de Gedenkstukken van Açoka den Buddhist door
 H Kern Amsterdam, 1823

Beames, I, II, III = Comparative Grammar of the modern Aryan Languages, by John Beames

K. S = Kalpa sūtra of Bhārabahu, ed by H Jacot, Leipzig, 1879

Hem = Hemacandra Grammatik der Prakritsprachen hrg von Richard Pischel Halle, 1877, 1880

Niray = Niravalayisuttam, ed S Warren, Amsterdam, 1879

S L = Siela Lihiniya Sandes, ed by W C Macready, Colombo, 1863

Paraw = Parawandesa

Her = Herasikkhi (m.cpt)

M S = Mulasikkha (m.cpt)

Mil = Mihindapinha, ed by V Trenckner, London, 1880

Nitin = Nitinbinduwa, transl by C Le Mesurier and Panabokha, Colombo, 1880

Sūb = Namamali, by Waskadawa Subhūti, Colombo, 1876

Gl Dh = The Dharmapala with Sinhalese translation, by H Devamitta Colombo, 1879

Beitr = Bezzenberger Beiträge zur Kunde der indogermanischen Sprachen

Alw = Contributions to Sinhalese Grammar, by James Alwis, Colombo, 1863

II.—Inscriptions

Nett = Nettukan la

Hab = Habarane

Ties = Tiesamharima

Kir = Kirande

Gaj = Gajalaha's inser at the Ruwanvelī Dagoba,

Moh R = Mahā Ratmala

Sand = Sandagiriwihara

Mih = Meghawanna's inser at Mihintale

Mahak = Mahakalattawa

E P = Ellawaewa Pansala

Act = Actawiragollaewa

Amb = Mahin la III inser at Ambasthala, Mihintale

Mayil = Mavilgastota

Ing = Ingimuttiya

W. P = Wadurag's inser at Polonnaruwa

S B M = Siri Sanga Bo's inser at Mihintale

Att = Attanayala

Abhay = Abhayawaewa.

K M = Kassapa V, inser at Mihintale

Min = Minperi

Kong = Kongolliewa

Wewek = Wewekketiya

Wand = Wandarūpawihara

P P = Parakramabahu's inser at Polonnaruwa

Gp = Galpota

L V. K = Lag Wijaya Singa's inser at Abhayawae

D I = Niççanka Malla's inser at Dambulla.

R D = " " " at the Ruwanvelī Da

P P P = " " " at Polonnaruwa

S M = Sihasa Malla's inser at Polonnaruwa

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